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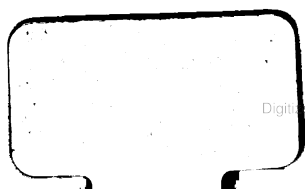
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BUILD WELL

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BUILD WELL

The Basis OF INDIVIDUAL, HOME, AND NATIONAL ELEVATION

PLAIN TRUTHS RELATING TO THE OBLIGATIONS
OF MARRIAGE AND PARENTAGE

BY
C. A. GREENE, M.D.

Abusus non tollit usum

"Wholly abstain or wed, thy bounteous Lord
Allows the choice of paths—take no byways,
But gladly welcome what He doth afford,
Not grudging that thy lust hath bounds and stays;
Continence hath its charms—weigh both; and so
If rottenness have more, let heaven go."

GEORGE HERBERT.

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BY C. J. PETERS AND SON, BOSTON.**

To My Patients,

**WHOSE THOUGHTFUL QUESTIONINGS HAVE CALLED FORTH
THIS IMPERFECT REPLY,**

AND

**TO THOSE WHO DESIRE AND NEED TO HOLD THE
SACRED TRUST OF PARENTAGE IN THE
LOVE AND FEAR OF GOD,**

THIS LITTLE VOLUME IS

RESPECTFULLY DEDICATED.

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BUILD WELL.

PART. I.

BUILD WELL:

THE BASIS OF INDIVIDUAL, HOME, AND NATIONAL ELEVATION.

CHAPTER I.

INTRODUCTORY THOUGHTS AND INQUIRIES.

A SERIES of painful observations, made long before majority, while studying medicine with my father, made a deep impression upon me.

The question which then arose in my mind has been one of constantly increasing interest. Are the unfortunate results of heredity a necessity? Must so much of blessing be lost, and so much of evil entailed in its stead, from causes that are irremediable?

Careful observation, extending over more than a third of a century of constant professional labor and experience, has convinced me that much of the ignorance and recklessness which brings blight and sorrow into our homes can be prevented.

I am deeply impressed with the truth that *all* parents hold in their keeping a power of blessing to themselves and to their children of greater worth

than can be computed by any known standard of valuation.

Among our best people few parents give to their children the wealth and vigor of mental and physical being which it is in their power to bestow.

What are the reasons of the wide differences of mental and physical constitution often seen in the children of the same parents? Why are not all the members of the same family equal in general endowments to the most vigorous brother or sister of the same household? Why are not all the children of the same father and mother as fully organized as either parent?

More recently I find among many of my intelligent and thoughtful patients a similar train of reasoning and inquiry. I am sure that many lamentable instances of unfortunate mental and physical deformity, cases of imperfect gift of health and vigor to soul and body, and of many individuals with less of power than either parent, may be generally assigned to definite and controllable causes. So far as these harmful influences may be known and avoided, so far it becomes the interest of every parent and citizen to understand them.

The priceless, beautiful gift of a fair and well-balanced organization is not merely for time, but for all eternity; and how sad the thought that it is the inheritance of so few.

In my round of daily duty I am constantly reminded that a hapless ignorance, or a more or less culpable selfishness, has left, through depressing

hereditary influence, its ineffaceable impress upon the character and well-being of my patients and their families. If the best parents fail to give to their children the fulness and wealth of spiritual and physical life which they ought to bestow, how much do those need help and elevation whose life and culture has been such that it is almost, or quite, impossible for them, without Divine help, to control or direct the highest trust our good Father has given to His intelligent children.

There are many parents whose little ones receive, with the precious gift of life and immortality, predispositions and tendencies which must burden them all their lives here, and it is well if they do not carry the sad blight through eternity. There is help and redemption out of many of these errors, and their consequences, to a far greater extent than has been generally known and taught.

If I may bring parents to a higher recognition of their priceless privileges and trusts, and help them to learn how they may give the best of their redeemed and preserved powers, where they shall reap the richest return in unalloyed happiness, I shall be most grateful.

Attention earnestly devoted to this important subject, extending to two and three generations, the confidences freely accorded me by both parents in the same household, and familiarity with homes and their secret moulding influences, have afforded me opportunities of accurate and extended observation, given to no one as to the physician.

Many of my patients have repeatedly requested me to give them, in tangible form, for reference, the advice I have from time to time urged upon them.

The necessity of repeating, in answer to constantly recurring questions, the substance of what I have here conscientiously written, and the earnest desire to aid in securing a clearer intelligence among our people in regard to the truest interests of our great human family, are my reasons for adding one more to the millions of books now before the public.

Limited time renders it necessary that the results of my observation be given as briefly as possible, while making the lessons I have gathered from the great storehouse of human experience clearly understood. I have copied nothing from the writings of physicians of eminence and erudition in our own and other lands, who have spoken earnestly and truthfully in regard to some disputed, yet unalterable principles, the denial and perversion of which is to-day bringing into our homes untold sorrow and sure family decadence. In the following pages I use the words *adultery* and *adulterous* wholly in the just and comprehensive sense indicated by our Saviour in these words, "I say unto you, that whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart," and the words *continent* and *continence* in the sense of voluntary abstinence from sexual excitation or indulgence of any kind.

My earnest prayer is, that the sad mistakes I have

INTRODUCTORY THOUGHTS AND INQUIRIES. 5

detailed, and their unfortunate consequences, which have been as painful and destructive as their beginning was needless, may not be repeated by any one who reads these pages.

CHAPTER II.

MAN.

It has been my custom for years to watch the faces and general contour of people in large assemblages, as they have passed in review before me, and I have rarely seen more than two or three in a thousand persons who seemed to be fully, happily organized. In too many instances it is not hard to decipher the legible lines which tell of narrowed and imperfect organization, limitations of physical development, and of nervous and mental vigor. The fact that a large share of these privations are not, in the Creator's wisely-arranged order of things, a necessity, but the result of a more or less unfortunate "accident," should lead those who assume life's highest responsibilities to earnest reflection and research.

To watch the groups of forms and faces in the chapels of our prisons and penitentiaries, our houses of correction, or schools of reform, is a most absorbing study. In the higher schools for the education of our children, in our colleges and universities, the same lessons are before you. In our workshops and great manufactories, you see the same living entablature of character and being. Here, as everywhere,

God is "no respecter of persons;" causes and results have their unvarying sequences. Anger, hate, revenge, and their kindred feelings, leave upon the muscles of the face and of the body their unmistakable imprint. Fear, apprehension, terror, stamp their gradations of expression in face and form. Deceit and low cunning write their sure records. Idleness, improvidence and recklessness have their peculiar insignia. Leering lasciviousness and abandoned debauchery display their patent signs of degradation. Assumed *sang froid*, or the most graceful amenity of manner, cannot hide the artist-work wrought out by the soul's carving upon the mobile structures of its beautiful but fragile earthly dwelling, the body. It matters not whether the hand be soiled with labor or white with idleness, whether the clothing be of the poorest or most elegant fabrics, the same habits of spiritual or physical action bring to each individual the same results. By the study of those secret forces of choice and will which chisel into indestructible forms the souls of men, deciding now and eternally individual destiny, art and medical science are led to their perfected office. Were all men able to read the living records written in form and feature, movement and bearing, the results of the heart's cherished thoughts and decisions moulding the body, illuminating the face, or clouding its light, each line would tell them of the precise action of soul and body which produced it. This marvellous shaping power, working in each human life, so generally unthought of, should be the first practical study in every home.

There is no enduring worth, possessed or transmitted, but that which is wrought out by personal right thinking and acting; and this must ever determine the true standing of man, families, and nations, and their physical, intellectual, and moral elevation. Let us look upon man, a living soul, inheriting being and immortality, in likeness to his creator, God. In his dual organization his true type is not the savage, but the most perfect actual impersonation of manhood and womanhood the world has ever known. The God-like prerogatives which distinguish man so widely from all inferior creatures, are so ennobling in their normal and unperverted uses, as to raise him above all other intelligences within our cognizance. With these come a wide range of unrestrained choice, a knowledge of good and evil, and a sense of justice, the power of a creator to bestow immortality, and a great motive principle impelling to a search for good and happiness, with a scope for unlimited elevation in character and intelligence.

Of man as creator, bestowing upon others the gift of an intelligent, unending life, with its range of unmeasured possibilities for good, I shall speak more fully hereafter. The great motive principle impelling man to effort and sacrifice to secure real good, and, through that, happiness for self and others, is the spring of all human activities. This power perverted, directed to mistaken and unworthy ends, is the source of all the misery that the members of the human family have ever experienced from each other;

designed for good, its misguided exercise is only destructive.

The wide range of unrestrained choice is a trust hardly less valued than life itself, but it is in man's power to betray the trust and lose life's richest blessing; for this grand development of character and being, commenced in our temporary and uncertain school-life here, is to be finished and perfected in the real life for which we were created. The body is simply the soul's earthly palace, fitted for its temporary sojourn here. Furnished with elaborate apartments, a retinue of servants and guards in constant attendance, by means of which the royal inhabitant may adjust himself with wisdom to widely-varying conditions; he is well equipped for the life of testing and warfare, which alone can develop that personal uprightness which is the crowning grace of his kingly character.

As the ruler upon his throne is at the head of government, so the soul — the real man or woman who dwells in the body — should govern and direct for good all the realm of personal being. In the plan of our Great Father, all children have the right, and may have the power, if properly begotten, so to rule and triumph over circumstances, that they may all be turned to sure and far-reaching advantage to the immortal victor.

If the appetites and passions — ministers appointed to render useful service — become rebellious and claim pre-eminence, like insubordinate factions against government, or like children subverting the just rule of

a household by their unreasoning clamor, it is the soul, seeking divine aid, which must subdue and harmonize the destructive antagonisms. Is there a grander spectacle in our universe than the man or woman thus holding this power of mastery and self-direction? It may be said that no human being has this power in its perfection in our present life, but I know that it is nobly approximated by many in every walk and station in life; and surely no victories have ever been gained upon historic battle-fields, of such importance to individuals, as those which have led to true manhood and womanhood, and the bestowal of this honorable patrimony upon their children.

CHAPTER III.

THE ENIGMA OF DUAL ORGANIZATION, ITS NECESSITY AND BLESSING TO THE HUMAN RACE.

“So God created man in his own image, in the image of God created he him; male and female created he them. And God said Let us make man in our own image, after our likeness, and let them have dominion.”

The dual agency seen in the creation of man is no exception to the manifold varieties of organized living structures in the world. Some of our entomologists tell us of instances of individual genesis, but so far even these supposed exceptions are rare.

From the lowest orders of animals and plants to the highest type of either, the union of two cells by coalescence, their absorption of elements for which they have affinity, and continued multiplication by dual division, is not only the first step in the production of vegetable and animal structure, but the means by which every organic system grows and is repaired.

These minute cell-divisions, filled with fluid, and having attenuate walls like an atomic soap bubble, contain a mesoblast, or living central point, capable of producing within its walls a new structure like its parent. The forms of these cells vary greatly, being ovoid, spherical, oblong, corrugated, or even filament-

ous. In the lowest forms the germinal cells seem similar; higher in the scale they differ widely in form and characteristics.

An illustration or two may give a clearer view of this apparently simple but incomprehensible enigma.

Almost everyone walking in the field has stepped upon a puff-ball, and seen the cloud of dust rise from it. The greater part of this dust consists of the dry corrugated cells of which we have spoken. As yet the microscope has given us no variation in their form. True to the fixed order of development, if one of these atoms falls to the ground alone, it perishes. If two fall together, unite, and absorb their elemental liquids, the evolution of cells by the usual method soon produces a mass, pushing some of their number into the earth as rootlets to furnish the material for the full growth of the fungoid. When the outside cells become hardened, growth is gradually retarded and soon ceases altogether.

In the common corn the two forms of cells are produced upon the same plant. The germ cell is developed in a minute sac, formed upon a pulpy base, from which comes the delicate tube of corn silk, four or five inches long. The dust from the tassel passes down this tube, and again the union of two dissimilar cells, deriving from the succulent ovary, or cob, the juices needed for their growth and perfection, prepares the untold millions of grains which make our abundant harvest.

Break the silken tube beneath the husk, and no grain is formed at its root. Is it not wonderful that

so many perfect grains result from such delicate and intricate processes, similar in all our grains and grasses. In the squash and common pumpkin, the staminate and pistillate flowers growing upon different portions of the same plant are dissimilar in form, producing germinal cells quite unlike. The resulting fruit is really an enlarged ovary. In most of our common plants and fruit-trees, the two forms of cells are produced side by side in the same flower, supplying ovules and pollen as dissimilar as if growing upon plants having separate roots. Our strawberry is of the diœcious order, where one plant produces the germ cell, and the other the pollen. Trees of this kind are not uncommon.

I have heard of an instance where a gentleman had a rare tree of this species, which bore flowers, but no fruit, for several years. At last he was quite surprised to find some fruit maturing upon it. Upon inquiry he found that a gentleman three miles distant had a young staminate tree which had blossomed for the first time that year. In cases of fishes, the cells are deposited in suitable and sheltered places in the water, and coalesce like those of the puff-ball.

A detailed account of the various methods in accordance with which this dual principle produces the countless diversities of life manifestations in our little world would fill volumes.

Whatever may be the gradations of sentient and responsible existence in other spheres, adapted to other conditions and atmospheres, as are the myriad

inhabitants of our waters to their fitting element, we know that here man stands highest, and alone, in the possession of a comprehensive, and ever-increasing intelligence, and of the most complex body. Thus in the formation of the human body is shown the result of organization, which includes almost every form of vital fabric in the whole range of animate life. It is most wonderful in its wise adaptations to the necessities of its royal inhabitant.

This complexity of the self-renewing structures composing man's peripatetic dwelling, with their general subjection to the will, has nowhere its analogue. This fact speaks volumes in proof of the designed possibility of the happiest and noblest activities, as well as of the superior responsibilities of its occupant.

So high a grade of mental and physical constitution requires for its perfection elaborate and commensurate provisions for care and shelter. All that could be secured by wise arrangement, and the most fitting choice of time from all seasons and conditions, during a long term of some twenty-five to thirty years, has been given to men and women to execute the high trust of creative power. Had it not been for far-reaching conservative reasons, there is no doubt but this trust might have been given to the keeping of one person as well as two.

The intricate processes producing the ovum and sperm cell might easily have been limited, like the stamens and pistils in one flower, to one individual. Such a plan would not forbid as great exaltation of

sensual feelings as could be known to any human being.

The fact that some have repeatedly told me that marriage and its sanctities gave them little happiness or satisfaction, compared with the intense sensations of self-pollution, seems a strong proof of this opinion.

In our world, dual force, in all organizations, seems indispensable to the full conservation of its living types.

The more delicate and complicated existences are more susceptible or more easily injured than the more gross and less perfect.

The force which we speak of under the terms vigor, vitality, strength, vital energy, or life-force, the quickening source of all conscious life, is a gift bestowed from God through living agencies. A truth which is self-evident in relation to this transmission of energy is, that no more can be bestowed at any given time than the donor has in possession.

Each individual has his own special endowment of vigor and scope of being. That original inheritance, be it full and complete or stinted to the utmost, can never be increased or exceeded. It is the measure, the high-water mark, the grade of inherent vitality the whole life through.

This great energizing principle in all human beings is the resisting force against disease, disorganization, and death. It is evident, from the depressing influences everywhere threatening the destruction of man's material treasures that this world was meant

to be one of trial and discipline. The strife of conflicting elements, the exhalations of noxious vapors, poisonous plants, venomous reptiles, plague, pestilence, famine, the atomic spores borne in the air, invisible sources of many fatal diseases, with the thousand forms of mechanical injury and devastating wars, leave us little safety. When we consider the wholesale destruction of soul and body, by gluttony, drunkenness and licentiousness, and see the wealth of circumstance and being placed in man's keeping so abused, we cannot wonder at the precariousness and limitation of his life. Nearly every member of our great human family is born with some defect or impairment of power, which is a more or less grievous burden. Few persons reach middle life without some depressing influence or persistent ailment which can never be fully overcome; but we find that the living forces of two with limited vitality will, under favorable circumstances, obviate much of the danger of the transmission of personal defects.

After fifty years, in both men and women, there is a gradual and certain decline in strength, which, sooner or later, leads to physical dissolution. After the commencing decline of life, the preservation of the flagging energies, for the wisest and most ennobling services to mankind (when so much is needed), is the dictate of ordinary foresight and good sense.

But for this wonderful conservative influence of duality in parents — the concentrated forces of two lives in the creation of a new one — our race must

long since have gone out in the slow and painful round of individual and national decadence.

In the midst of so much danger and disaster, and so much half-responsible parentage, it is to these great and merciful provisions that we owe what is most valuable in our life inheritance.

It is one more evidence of the Divine wisdom and love, which, anticipating the destructive influences every human being must meet, has guarded against necessary risks, by planning that man's entrance into this trial-life might be doubly protected by receiving the gift of life from two full fountains, and be thus saved from more limitation and loss than the wisest philanthropists have dreamed. The masses of mankind see but dimly the accursed consequences of the abuses of this sacred dual trust. The sad living records are carefully concealed, not only in our hospitals and dens of infamy, but in some of our fairest homes, and known by few save the wretched victims and their trusted physicians.

Such cases are often more pitiable and horrible than can be conceived. Concealed beneath this patent living exhibition of misery, are horrors but feebly portrayed by the physical suffering from dual degradation. Looking thoughtfully, we find soul-misery and anguish, degraded honor, the ruins of what might have been a noble fatherhood, and cherishing mother-love, the unrealized hopes of parents, the blighted loveliness of sons and daughters, and sure national decadence and annihilation.

All these treasures, and many others of infinitely

precious worth, are offerings laid at the feet of that insatiable and devouring Moloch, the deity of its blinded votaries, — ABUSED CREATIVE POWER.

Man and woman are the executors of God's highest work in our world, and the essential differences between them well fit them for their respective shares in the parental office. Each possessing qualities not so fully given to the other, supplementing the needs of both, a mutual interdependence and kindly goodwill between them in all the relations of life is alike advantageous, essential, and just.

As brothers and sisters, husbands and wives, fathers and mothers, friend and friend, in the truest sense, they are to walk side by side through life, equally amenable to all the great claims of duty to God and their fellows.

Man, in his normal condition, stands first in creative vigor, which includes all the energies of soul, body, intellect, and will, with the larger share of muscular strength. Standing thus highest in the domain of physical power, he is fitted to combat the elements and overcome vast material obstacles. As a creator, and, by this gift of superior strength, conqueror and protector, he bears likeness to God in his sovereign power.

The true woman in full health is richly endowed with the same creative ability, and, as the cherisher and preserver of the race, she often shows much moral strength where man is weak and needs aid and restraint.

In the family, where self-subjection to God and

the right is the controlling principle of both, it becomes, more than any possible physical attraction or sympathy, the source of peace and harmony which can come in no other way.

This elevated soul-life in parents, allied to, and quickened by, the great energizing Spirit of Deity, enfolding and sanctifying the home, makes it for them and their children a holy place, beyond whose earthly bounds open the untold glories of heaven.

CHAPTER IV.

LOVE — MARRIAGE — PARENTAGE.

THE term "love," in its general sense, refers to that action of the living intelligent forces which prompts the individual to effort and sacrifice, to secure for self or others a chosen good or happiness, real or imagined.

Sexual love in man, or, as I prefer to call it, the love of manhood and womanhood, is the most powerful movement of all the human energies, prompting men and women to effort and sacrifice, to secure the highest possible exercise of all their powers in the creative act. We do not know that Divine or human might has reached a more exalted end.

This love is not a passing impulse, a magnetic attraction, leading to momentary gratification, but is the grandest motive power in the universe, that we know. It is the builder of all human life, all human weal, and national greatness. It is not a child's toy, to minister to the pleasure of the day, but a mighty force to be held wisely, sacredly, as its perversion is ever as destructive as is its power for good.

This highest activity of all the powers of man could never reach its designed result, the perfect

creation of a new life, unless it had power to call all the resources of soul and body to its divine work. In its healthful condition, in every well-organized man and woman, it was intended to reach, and, through brain and spine, rouse, every spring of spiritual and bodily strength, to an intense and rapid expenditure of life force. This is the reason why uncontrolled sexual thought can stir the brain to constant and even insane unrest; why the best exercise of this power in marriage is necessarily exhausting, and also explains the destructive influence of its unregulated action everywhere.

Among intelligent persons, both old and young, we find grave errors held in regard to the true design and healthful conditions of this function. Its morbid or insane conditions, in their milder forms, are often not recognized as such by the subjects themselves, whether men or women. I have good reason to know that many, from such false views, are holding to, and excusing themselves in, sad perversions of creative power. Others, from misconceptions of their own nature and actual needs, are unrestful and unhappy under the necessary limitations, in a well-assorted marriage or useful celibacy, which are only wholesome restraints.

It is for this reason that I have given so fully in subsequent chapters the indications of healthful and diseased sexual life, assured that a true understanding of its exalted office and right conduct will aid many to choose its designed good, instead of mere sensual gratification.

MARRIAGE.

Great wisdom is shown in the twofold organization of our race. God has thus made full provision for its preservation and progress, if men and women do not abuse the trust He has committed to them as creators. Marriage is a *sacred* ordinance; our Saviour has indorsed and repeated the primal law of monogamic marriage, and teaches that its bonds are as strong as the forces of organic life, and can be broken only by adultery and death.

“And they twain shall be one flesh: so then they are no more twain but one flesh; what, therefore, God hath joined together, let not man put asunder.”

The fixed law of Christian marriage guards the great trust of parentage faithfully; and it should, for every child's interest is sacred and eternal.

No act of consecration is more solemn than that taken in the vows of marriage, none reaches such momentous interests, none calls for more conscientious obedience to God and the right. Surely no sacrament can be more basely dishonored.

To our first parents in Eden, and again to Noah and his sons, the same command was given in the same words, “*Be fruitful and multiply, and replenish the earth.*” This is the first Divine direction given regarding this mysterious union, and any holding of the duties or obligations of marriage which prevents the holiest obedience to its first great end cannot but be wrong.

The word “fruitful,” in His command, cannot

mean less than full fruitage. This cannot indicate, of a field or tree, a poor or scanty fruit-bearing, and does it mean less, referring to the regal gift of immortality? The picture of a true Christian marriage is so clearly given in Paul's letter to the church at Ephesus, that it should be studied and understood in every home. "Wives, submit yourselves unto your own husbands, as unto the Lord." This surely means consecration to God, to the husband and home, in meeting every duty which he places upon wives and mothers, in the natural order of things, and in his Word. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." It is only as the church obeys her Head in all her mission, and, laying aside every narrow, unworthy self-interest, shares with him his exalted work, that she finds him a Saviour of the body. The wife, in the same spirit of consecration, should receive the precious office of wife, mother, and cherisher of the home, knowing surely she will find thus God's richest blessing. The true husband, in all his willing ministry to wife and home, like the great Head of the church, becomes a saviour.

"Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or

any such thing, but that it should be holy and without blemish." Blessed is that husband who can present before God the mother and her children, those treasures of immortality entrusted to his keeping, "without spot or wrinkle, or any such thing," caused by his disregard of their rightful claims upon him. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones." No more near or precious relation could exist between heavenly or earthly friends, than is shown in this type of closest union and sympathy. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

When husbands and wives take upon them the holy trust of marriage, as thus defined, the mystery of a hallowed and exalted parentage will be its crowning glory and eternal joy. "Nevertheless, let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband." How may a wife reverence a degraded, besotted husband? or honor be given to such a father or mother? I have seen this precept fully obeyed in the case of a pure, noble mother and her children. The husband in early life held positions of trust, but before mid-life became blighted with the love of drink, and died a drunkard. During the years of my intimate knowledge of that home, no disrespectful

word or act was shown that father, from one member of his family, though every child was cut short in all the rightful gifts of being. Three of the elder of eight children, who still live, show, in advancing years, an integrity of character, rare with their limitations and bias of endowment, which they owed to the patient, saintly mother. A marriage not based upon those characteristics which help to form a sincere, honest friendship, and the spirit that seeks the good of the chosen friend equally with our own, cannot be a happy one. Selfishness here, as everywhere, eats its own heart out, and lays the fault too often to others.

A marriage contracted without looking honestly to its natural outcome in children, that does not consider their interests as we would ask to have our own considered, is radically wrong. I do not now make any reference to the externals of money, position, or education, for these are in every way of secondary interest to those conditions of soul or body that must cripple or degrade the children in any or all of the rightful qualities of being.

It should always be borne in mind that marriage touches the weal of children and children's children. If ignorance, thoughtlessness, or simple selfish considerations lead us to set aside honest duty to those whose interest should be as near and dear as that of our own life, we take a sure way to blight our own happiness. As marriage brings higher and broader obligation, more blessings, and a more responsible life than any other, so it takes more grace to live

such a life *well*, than to live a happy useful life of celibacy.

What can I say to those husbands and wives who find that serious differences are driving them farther and farther apart? Many of these causes of alienation probably commenced in selfish habits, from which you should have earnestly sought and found redemption before your marriage, and surely, now, victory over them would be one of the noblest attainments within your reach. By far the largest share of the bitter antagonisms of marriage are curable, if each would do right, and do it at whatever personal cost or sacrifice it might require, although it is hard to stand patiently alone in self-subjection to duty and the precious interests of home and children. If insane conditions arise, incurable physical ills, or diseased actions of the genesic functions or organs (see Part II., Chapter 3) the advice of some good physician who has made such ailments a careful study should be sought and followed faithfully. The diseased or erring one must not be left, from feelings of disgust or despair, but helped to return to the habits of a sound mind in a sound body as far as possible.

It should not be forgotten that what we *do*, moulds soul and body into likeness to the act, and repeating any wrong, or unhealthful mental or physical habit, only makes it more fixed and imperious.

Let the husband be to his wife, in all just rule, restraint, and protection, a father, as much as to his children. So the wife should be to her husband, as

to her children, a cherishing mother, a guide, and check, in all elevating moral restraint. True love ever sacrifices itself for the good of the one beloved, whether husband, lover, wife, or beloved child, or friend, or the outcast and degraded, whom it would seek to save.

PARENTAGE.

With God's wondrous gift of immortality, he has endowed us with the power of bestowing it upon others, thus entrusting his children with his own highest work. Man, in his dual form of organization, is fully competent to meet this trust well, when parents, having fairly balanced organizations, give the very best of their united and preserved powers to their children. When the sacred trust is thus honestly held, the parental office, even in the humblest home, may be a source of joy and gratitude to the givers, and recipients, of the gift of life, but such results cannot come from reckless parentage. Within the bounds of a Christian marriage alone has the Creator given permission for *any* exercise whatever of the genesic power, but even here there may be great disloyalty to the parental office. There is no time in any human life when any power or feeling can have blind, unlimited sway. Yet this grave error regarding license in marriage has left its bane everywhere. You blame the most menial servant in your employ if his or her trivial task be not well performed. Your physician, lawyer, and State representative are held responsible to do their work well for you. Does God do wrong when he holds

his children accountable for the best fulfilment of the highest duties he has given them to do? None will dispute the truth that any act or habit, from the earliest childhood to mature age, which prevents the purest fatherhood or motherhood, should be carefully guarded against as a sin toward God and humanity. When we remember how little the passions, especially this one, have been under the domain of spiritual power, it would seem as if Satan had ever stood at life's threshold, and parents were, in selfish or thoughtless ignorance, his willing ministers, to taint or blot every immortal life at its beginning. I assert but the truth when I say that each child in every home should be given as good an organization as the most vigorous one in that family; for any blight or defect in any one of them, if from birth, is one which you cannot remove, though you labor for years and shed tears of blood.

I have been struck with the frequency with which wives, coming to consult me about doubtful symptoms, reply to my inquiries, "If pregnancy exists, it was entirely accidental." I never hear the expression without a sense of real pain, as if a great wrong had been done to one who was helpless and innocent. The "accident" may, as I have often known it to do, bear with it the worst conditions of inheritance the parents could give. Is the fraud less real or culpable because accidental, when humane, intelligent forethought and self-sacrifice might have made the unfortunate hap a chosen blessing to parents and child? If every act of parentage or marriage union were one

of full consecration to God, and the overshadowing power of his spirit sought as its director, its moulding and renewing influence would be seen in the hearts and lives of both parents and children. Surely the Divine Spirit should preside over this sacred inner temple of humanity, if its guidance is needed anywhere, and we know that it is the only safe leading all the way through life.

The earnest prayer that the sacramental obligations of marriage be fulfilled in such a way that God's highest blessing may rest upon it should be in every parent's heart. Civil law recognizes with severe penalties the act of one whose violence or carelessness maims the child, and God's law in nature is as just and sure in its penalty against the parents' act of selfish disregard of its weal from its earliest moment of being.

Husband, wife, father, mother! I know of no language strong enough to urge my just and rational plea for those who cannot plead for themselves. IT IS AS YOU VALUE ALL DIVINE AND HUMAN OBLIGATION, THAT YOU SHOULD GIVE TO YOUR CHILDREN THE BEST OF YOUR OWN SPIRITUAL AND PHYSICAL LIFE, NO MATTER AT WHAT SACRIFICE OR SEEMING DISADVANTAGE. A wide range of choice lies before you. You can bestow the best of your life upon your children, or you can give the worst. Which will you choose? The power of choice is the key of destiny everywhere. Let us be careful how we unlock doors of misery and anguish under the subtle impulse or habit of perverted creative power.

There is not a good given us which, if abused, will not bring evil. Indeed all sin is the perversion of good.

Every power of mind and every bodily capability has its range of healthful activity, which is glad, free, and all-sufficient to minister to man's happiness and well-being; but, the boundary of right use overstepped, suffering surely follows, both for ourselves and others.

PHYSICAL ELEMENTS OF CREATIVE POWER — PHYSIOLOGICAL INDICATIONS.

In man the germinal cells or spermatozoa are ever present after puberty, and in structure bear direct relation to the physical, intellectual, and moral vigor of the individual at the time of their development. A low, devitalized condition of soul or body cannot produce a perfect germ, whether found in the vitiated states of one bloated from spirituous liquors, or emaciated and exhausted with diseased conditions. Man's endowment with ever-present creative power has been often cited as a reason for constant and exhaustive drainage of these central life forces. Such inference is false and only disastrous.

The constant presence of creative power when at rest not only quickens all the life, but there is another wise end attained,—that man, with his wide range of duties and capabilities, might also have wide range of choice, as a father, of all that was best in himself and most fitting in circumstance for the execution in marriage of his holiest life-work.

In woman the germ cell is perfected once in twenty-eight days, and maintains life and activity from fourteen to twenty-one days, the nervous and physical activity of the individual having much to do with the earlier or later loss of the ovum. For two days before the appearance of menstruation, and for twenty-one days from the time of its beginning, the egg is likely to be present and liable to impregnation. The twenty-second, third, fourth, fifth, and twenty-sixth day there is scarcely a possibility of conception; but this slight possibility leaves no security for criminal genesic relations.

When the menses occur once in twenty-one days, the three days previous are the best days to observe as above directed. The hallowed union of marriage at such periods as these should be that of fullest affection, and accepted as a mutual pledge of true loyalty to each other and to the trust marriage has given, when in the fullest preparation of heart and life they may assume the parental office. Blessed are those parents (and thrice blessed their children) whose lives have been kept so healthful in soul and body that they have retained the power of choice of the most perfect life they could thus give. It may be urged that the rule stated places a narrow limit upon marital indulgence and its pure sensual enjoyments, but it simply indicates God's wisely established order, which is our only safe guide.

The procreative act, whether in high health or in diseased conditions, is ever one of giving off vitality, an act of depletion or exhaustion, and no sophistry

can make it anything else. The five days of immunity from the certainty of conception on the part of the wife and mother are quite sufficient to absorb all the husband's redundant virile power, and if more is used it is at the expense of strength really needed in other channels of manly development and worthy endeavor.

In the direction and use of this capability, as in all other, repetition is education. Habit, which is but another name for the process of character-building, leads one, after a time, with happiness and comparative ease to conform to the methods of controlling the sexual relation above indicated, with truer satisfaction and a far higher range of happiness than the reckless husband or the debauchee could ever know, in his round of gross sensuality, in marriage or out of it. As the creative trust touches and includes in its domain every fibre of the living being, it can call to its maintenance the deepest spiritual and physical vitality, until the resources of life are exhausted, and men and women become unfit to be fathers and mothers.

How deplorable it is that such erroneous living is found within the limits of nominal Christian homes!

I hear to-day not a few sad voices echoing the tones of hopeless discouragement that I have heard through so many years: "My early inheritance and training, as well as my later habits, have been unfortunate; my life-forces have been wasted." This statement is ever a painful one, for we cannot recall the past, which is gone forever, but we can make the

very best of all that remains. The defects so justly deplored are added reasons why one should cherish and seek the redemption of all that is left, in order to give all he can of his diminished store to his children. By this noble integrity of purpose he may give rich moral inheritance to them, which, added to that of a physical endowment of average excellence, is far better than greater vigor without it. The unmarried should seek preparation of heart and life, which alone can fit them for it, before entering the bonds of marriage. It will be easier than to have the struggle for a true manhood or womanhood afterwards. It has been urged that the children of good people and ministers are often more uncontrollably evil and vicious than others. If we notice carefully, this is not commonly so, but such instances are most noticeable from contrast. And the fact, as seen, has a strong lesson in it, viz., the truth that the best parents may give the worst of themselves to their children. There are times in the lives of all parents when the bestowal of life would be a grave crime, an accident to be unceasingly deplored, causing incalculable sorrow to all concerned.

CHAPTER V.

INTELLIGENT PARENTAGE — FAVORABLE AND ADVERSE CONDITIONS.

THE first work of the forces of organic life in plants and animals is the complete development of the individual. The vigor of every living being should increase until it attains full growth. No waste of this maturing force can be sustained but at the expense of permanent loss of vigor. The most fully developed and perfect plant and animal can give the most perfect fruitage. In man, consolidation of bone, muscle, and brain does not come until the age of twenty-four or twenty-six years; in woman but little earlier. Full development is certainly as important and desirable in men and women, in preparation for their office as parents, as in the inferior living things about us. Boy and girl parents cannot, and never will, attain the full, solid, maturity of bodily or intellectual strength which would have been their due, and can never give children what they do not have themselves. While early marriage and parentage is undoubtedly better than reckless waste of the forces of soul and body in vicious living, the wise, patient self-control, which defers marriage until full fitness for parentage, is the far better way. There is no exercise of human capabil-

ity that deserves such perfection of action of all the vital resources as the gift of immortality to another fellow-creature. In the poorest home this trust can be so honorably fulfilled that the children, receiving the richest vigor of both parents, may have a wealth of mental and physical life, superior to either father or mother. A marriage is vitally wrong which does not include parentage, or look conscientiously and rationally forward to at least a fair hope of its favorable issue to children.

God most wisely entrusted the bestowal of life to two distinct individuals, and this conservative foresight rightly understood, and its natural principles applied in the founding and conduct of family and home life, would save great sorrow and pain in the after-care of a family, and much suffering to children. Undoubtedly the boon of a sentient, unending life is a precious one, even with heavy burdens and many limitations, but in its fulness it is an infinitely higher good. The best of the powers of two parents who are strong and well balanced in organization can give great mental and physical energy. Persons thus endowed make their way from childhood to old age, triumphing over climatic changes, disease, and the usual vicissitudes of life, with an ease and certainty hardly known to common mortals. No great man or woman was ever born without these essential conditions. We must not forget that, the higher the order of being, the greater the vigor required for its perpetuation; hence, in man and woman, the necessity and duty of cherishing their best powers in order

to be fit for the parental act. Is not the very best being we can give our children their simplest right?

The following briefly stated principles should be fully understood. They are not theories, but truths, illustrated in varying phases in every station and condition of life all about us.

In order to the proper exercise of the genesic office, —

I. The parents should be at maturity.

II. There should be a reasonable possession of all the healthful qualities of being by either father or mother, or both.

III. Neither must be suffering from temporary indisposition, as colds, influenzas, summer sicknesses, or injuries depressing the health.

IV. They should be in the best mental and bodily condition at the time of procreation, and for some weeks previously.

V. They must be fully rested, not exhausted by over-labor of brain or muscular system, by depressing mental influences, habitual sleeplessness, or genesic excess.

VI. There should be no habitual or present influence of alcoholic stimulation, or narcotism, or great mental perturbation.

VII. There should be the fullest affection of the parents for each other, physical, intellectual, spiritual.

Each point designated deserves practical illustration.

I. The maturity of husband and wife, as a needed fit-

ness to become parents, is a question long argued and variously answered in different nations and climates. I shall speak only of our own. I have never seen full vigor in the children of the very young, but have in several instances of child parents, when the father was from seventeen to twenty, and the mother was from fourteen to eighteen years of age, observed that the first children were comparatively feeble in every respect, and that the children of the same individuals who were born at mid-life, and in a state of good health of the parents, were better developed. Such is the difference in native vitality that the children of healthful young parents may be stronger than those of mature age who are feeble and diseased, but this fact does not favor the wrong of parentage before maturity. The burden of life falls heavily upon girl-wives; they are apt to be early broken in health, and often in spirit. The lover who is intelligently considerate will seek, in the matured strength of his chosen wife, their mutual good and lasting happiness, in awaiting her highest preparation to be the mother of his children.

II. The reasonable possession of all the healthful qualities of being by both father and mother, or in full by one where there is deficiency in the other, is most important. A fundamental truth, and one which should never be forgotten, is that *neither parent can give what they have not*. A fair possession of each power by one is absolutely essential to its development in the child. The sum of the mental and physical possessions of the two should be such as to leave no defect

of organization, where the best of the forces of the parents are combined. Thus two persons with narrow chests and decided tendency to pulmonary disease cannot give good lung development. Parents with tendency to insanity, undue brain activity, or nervous excitability, cannot give good brain organization. If one has habitually enfeebled digestion, the other should be a good blood-former. In biliary affections, cancerous taints, scrofulous diseases, specific disorders, spinal or constitutional ailments, care should be taken that good conditions be found in one parent where there is lack in the other. Those who are affected by idiosyncrasies, or unbalanced family traits, should avoid intermarriage with those of like tendencies. Persons not strong, who have some defects and diseased conditions which do not vitally affect brain or body, may marry, and do no wrong to their children, if they have not poisoned or degraded their native inheritance. Such can do much to build happy homes, if they make rational choice of husband or wife, and then, when at their best, endow their children with the reserved spiritual and physical energies of both.

III. The effect of passing indisposition in parents upon children, through heredity, is often marked. I have repeatedly seen a bias given to one child in a family, not at all shared by others, because one or both parents, at the time of the gift of existence to that child, suffered from temporary ill-health. In natural conditions of health, hard work or debility suspends or greatly abates genesic feeling, but in

some serious morbid conditions these feelings take on an almost insane activity. This excitement occurs sometimes in the beginning of fevers or eruptive disorders, when the whole system is in a sadly vitiated condition.

It is one of the many forms of diseased nervous action, and is as distressing as it is unfortunate.

When there is a general sense of weariness or restless excitability, and the feeling of unfitness for mental or physical labor, the genetic inclination should never be indulged; its exercise was never intended as a remedy for disease, yet this erroneous idea has caused untold trouble and mischief. At such times of debility and disturbance, quiet rest of this function, and reserve of the strength for the regulation of the bodily forces, is all-essential. Exhausting measures do not build up the body in its times of depression and weakness. Of many illustrative instances of the effect of temporary sickness or disordered conditions transmitted from parents to children, I will give but one or two. Many years ago, a young lady came under my care, who from childhood, at intervals of a few weeks or months, suffered from bilious attacks of an aggravated form, attended with temporary insanity. Medical skill availed little for her relief, and her malady increased in violence as she advanced in life. Careful self-regulation and general hygienic management at length mitigated somewhat the severity of the seizures, but it was a sadly burdened existence at the best. When life was given, both her parents

were in a greatly depressed condition, which soon developed into intermittent fever, as they lived in a malarial district.

A young wife and mother, absent from home, took a severe cold, the usual symptoms being soon complicated with those of low nervous fever, which conditions, with intervals of partial relief, finally yielded without serious illness. Her husband, who remained with her during the two weeks of temporary indisposition, was in usual health. The daughter who at this period received the unfortunate inheritance of an enfeebled and highly susceptible nervous organization is now in early womanhood, and has all her life been an object of care and tender solicitude to her parents, and can never be strong. In both the instances cited, the other members of the family were exempt from the marked peculiarities shown in these children.

IV. By the best mental and bodily condition of parents, I mean as fair an estate of vigor as they may with wise care attain. Few persons are well, almost every one having some burden or limitation they must bear through life. For this reason every child may justly claim from its parents, in the lowest as well as the highest ranks of life, that preparation for reproduction which is only reached by the self-sacrificing gift of all that is best in both. This condition is secured by a strong purpose to do right, choosing a period when free from active disease, or those chronic affections which are vital in their character, as well as from nervous exhaustion or great mental distur-

bance. Such fitness would secure to the children of comparatively weak parents a bodily vigor equal, if not superior, to the best possessed by either one of them, as well as many intellectual gifts which they could not otherwise bestow. The favorable conditions so clearly necessary to rational procreation must exist some weeks previously at the least, in order to secure a proper development of the germinal cells. Highly excitable men and women, and active brain-workers, use vitality very rapidly in every way. Such persons must have a rest from mental and nervous strain, seek out-door physical employment and recreation, and often a period of separation from each other, in order to attain the physical vigor needed for the creative work which has no possibility of repair if not well done.

No human being is at the best when not rested, the reservoir of vital power being low. After the point of full fatigue is exceeded, excitability then comes on, and is not only a sign, but in turn the source, of diminishing power. Quiet and restful nervous equipoise not only indicates strength, but aids its preservation. The unrest and fretfulness of little children, when overtired, is seen constantly in adults; they are averse to rest, fretted at everything, and if there is any unbalanced or vicious tendency in the nature, it asserts itself then. Do not mistake such a time as this in yourself for a time of vigor or health, for it is neither. The physician ever looks with grave anxiety upon the incessant unrest of one function, or of the entire nervous system, and it

should be so regarded by those having such symptoms. Every man or woman who has borne the labor and cares of life, or been exhausted by its excesses, knows, when simple weariness has passed to the stage of unrest and irritability, how dominant the accustomed indulgences become. The desire for tea, coffee, tobacco, snuff, opium, alcoholic beverages, the inclination to gluttonous or venereal excess, gambling, or social excitement, at such times urges on its subject with a sharper goad than those of quiet, healthful appetites can ever know. It is sad, but true, that such a disturbed condition may become permanent, and the excited passions clamor more loudly as the balancing power of will and nervous strength is withdrawn, until they are stilled by exhaustion, though it be at the expense of the whole vital being. Such influences in the parents stamp upon children great excitability, little vigor, and tendencies to vicious proclivities. Perturbed or distressing mental conditions — anger, hate, jealousy, revenge, fear, over-strain in mental labor, or harassing business cares, long anxiety, and loss of sleep in watching over the sick, and excessive social pleasures, exhaust the fountains of life-force. At such periods parents can give only the remnants of their vitality, and such a time should never be chosen for the execution of life's highest, most sacred work.

V. For every reason I should urge that the marital relation should be consummated only in the morning, or after full rest, never at a time of fatigue or great

excitability. Men and women working intensely and habitually in intellectual occupations sometimes have no children; vitality is used so rapidly in brain work, that the germinal cells are not well formed, and sometimes not elaborated at all, during intense brain activity. This is one reason why the children given to such parents are often so unlike and inferior to themselves in their best characteristics, often even below the general average of organization. More children are born to those who work hard physically; but if the labor be inordinate, and full rest is not attained from each day's fatigue, the children are born with a limited amount of vigor that leaves them always tired, or with great nervous intensity in a feeble and often an ill-formed body, with large extremities, and lacking a rounded contour of face and form. For some time before procreation every effort should be made to secure restful immunity from all exhausting influences. Muscular exercise should be sufficient each day to bring moderate fatigue and good digestion, and all the powers of heart and intellect should have free, happy play, and be crowned with the most unselfish human affection. Full rest should be secured each night, and all the forces reserved for not more than three or four of the fullest and happiest possible genesic acts, within ten days after the close of the menstrual epoch. I have many times observed that the finest children in the family were begotten after an absence of the parents from each other for a few weeks, and meeting in health and full of affectionate interest. Excesses in the

genetic relations of marriage result in certain and subtle injury to children. In some families whose history I have known for nearly half a century, I have been directly conversant with cause and result. In one case both parents were unusually vigorous and well formed physically, and not unusually hard-workers, having ten children,—seven sons and three daughters. The children when born were large and of good size, but showed little resistance to disease, even of the slight passing ailments of childhood, and lacked the usual buoyancy and elasticity of ordinary youth. There was premature growth of body, and less than the average scope of intellect, and in every one save the two elder a decline came on between the ages of fourteen and twenty-five years, originating evidently in a failure of the forces of organic life. Digestion and assimilation failed, and under the varying names of marasmus, consumption of the bowels, catarrhal, bronchial, or pulmonary consumption, eight of the number died, two in one year; the same constitutional lack of vitality seeming to be the underlying cause in each one, and medical skill was almost powerless to stay the progress of the disease. The two remaining children have all they can do to prolong lives now extended to middle age. These parents chose their happiness in sacrificing the strength of soul and body for a few moments of self-gratification daily, with only occasional intervals. They paid for it by years of care and sorrowing days and nights, which were repeated fourfold in the personal suffering of their children. I could repeat

many instances showing various forms of ill result from like causes; but enlargement will not make the truth more fixed or inviolable than it is.

VI. Persons who use alcoholic stimulants, opium, and tobacco in any form, cannot keep a steady nervous system, or give a strong one to their children. All physicians know that alcohol and tobacco in their various forms rouse the passions, and in some persons of nervous temperament, who are inclined to much head trouble, they are stirred to a temporarily insane activity. This is equally true in men and women. I have never seen a child of a moderate drinker who had quiet, steady nerves, and I can to-day point to some whole families of boys and girls who show every shade of departure from good nervous balance, —intense excitability, recklessness, or dullness, idiocy, and fixed drunkenness, appearing in their different members from such causes. If fathers give the best paternity possible to their children, it will not be too good; and how hard it is when they place cruel and needless burdens upon them! The testimony of excellent wives, whose husbands were temperate drinkers and users of tobacco, is, without exception, that after these stimulants were given up, and the nervous disturbance from the struggle was over, irritability of temper and erotic passionial excitability were greatly lessened. I do not think physicians, until late in life, realize the baneful influences that come through heredity from stimulation and opium-taking. A mother, now nearly eighty years of age, gave to every one of her children the desire for

stimulants. Paregoric or laudanum was prescribed for the nausea of pregnancy, and before her younger children were born she was a confirmed opium-eater. Three of the children died early, who were nervous in the extreme, opium seeming to be the only thing that would quiet them. Of the children that remain, all use opium, alcoholic stimulants, or both. Years ago that mother said to me, with tears, "Do tell mothers not to use opium in any form. I did not know what the drops were when I first took them; but I could not keep up without them, and the doctor said they would not hurt me."

The procreative act at periods when there is great disturbance of the mental and nervous equilibrium almost necessitates an unfortunate result to the child. The apprehension coming with or following some great calamity, the struggle with some bad habit, a state of selfish, bitter, unforgiving strife, either within or without the home, render the individuals for the time unfit to be parents. I cannot withhold one or two illustrative instances. A father and mother near the meridian of life, both estimable and worthy people, agreed to leave off the habit of using snuff and tobacco in all its forms. The struggle was conscientiously made and successfully carried out. In the midst of this prolonged trial, when both were disturbed and unnerved by the loss of the accustomed stimulus, their youngest son was conceived. From infancy he was very irritable and nervous, craved stimulation and excitement, tobacco seeming more delicious than the most appetizing food. It was well

that with this tendency he received a good balance of conscience and will, which saved him. Had his life been given a year later, the inheritance of full physical and intellectual power would have exceeded that of any of his brothers and sisters. One of the most irascible and unreasonable women I ever knew came under my care soon after the birth of her third child, and was then, as she had ever been, a torment to herself, and a terror in her home. Her brothers and sisters, elder and younger, were not unusually organized. Her parents were persons of wealth and position, her mother being a woman of high spirit, fond of society and its pleasures. In a financial crisis, wealth, home, and all but the father's honor was sacrificed. The chagrin and disappointment of the wife was extreme: she secluded herself, and in bitterness of spirit wept and railed against her husband, her own sad life, and the cruelty of an unjust providence. During this dark period the fact of prospective motherhood became known to the wretched woman. At this her rage knew no bounds; she threatened to take her own life and that of her unborn child, and tried, though ineffectually, to murder it, this state of feeling continuing during gestation and nursing. After a time, in a better condition of things, the mother regained a fair balance of happiness, but saw her daughter, thus unfortunately born, exhibit, year after year, the unreasoning violence of temper and action which was but a repetition of her own. One of the peculiar features of my patient, the daughter, was the absence of any regret for her remarkable beha-

rior. Her mind was clear upon all intellectual and ordinary practical matters, and she was in some respects brilliant, but was monomaniacally selfish and unreasonable, avowing hatred for her children, but making them alternately the subjects of pride and invective. How far different it might have been with this unfortunate woman, had her mother, in quiet submission to God, accepted life's discipline patiently, and tried to learn the much-needed lesson of confidence and peace, saying honestly, "What wilt thou have me to do," and "Thy will be done." In thus making the best of all circumstances, a wonderful helping power would have come into her heart, which would have saved a train of untold sorrow to that mother and her descendants.

VII. There should be no parents who cannot understand what it means to bring the fullest affection they are capable of feeling to each other, and this state of heart should be carefully cherished. Many do not understand that this love dies without mutual keeping, and is not a hardy plant, which will grow through the heat of unreasoning passion or the chill of selfishness without careful nurture. True love is a deep-rooted principle which would not do a wrong to the object loved, and must be kept rooted in obedience to the divine law of love, first to God, and to our neighbor as ourselves. Both must watch and keep the altar-fire upon their own hearts burning, for feeling, fancy, or magnetic influence cannot take its place, and those who rest upon these for domestic happiness will be disappointed. In my intimate ac-

quaintance with many hundred families I have seen beautiful approximations to perfected love in home life in not a few instances, and its fruition is ever joy and peace. The physical attraction binding the twain as one flesh is as sacred as life itself, should be thought of ever with honor, and both husband and wife should seek to give it habitually the happiest rational exercise. The habit of constant and full affection will alone make it possible to give children the best vitality. The intensity of affectionate interest with which both partake in the genesic office, and the vigor of the parents at the time, determines most powerfully the native strength as well as the beauty of feature and form of the child. The common saying that illegitimate children are often the best endowed has some foundation in truth; for when such a life is the result of one or two all-absorbing procreative acts, the parents have given the fulness of their lives as they were at the time. I have never failed to observe in illegitimate children, however vigorous and strong in body, far more intensity in impulse of all the passions than moral restraint and self-control, and with a vigorous, intense nature this is a most unfortunate bias, making a well-directed, useful life difficult and doubtful.

No accident of vice need ever put to shame the privilege of parents to give the fullest gift of beauty and strength they can to their children in an honorable Christian marriage.

CHAPTER VI.

INFLUENCES AFFECTING THE CHILD DURING GESTATION.

THERE is no time in the entire history of any life when deeper impressions for good or ill can be made than during the ante-natal period. The relation of the mother and child is so direct that any influence acting through her nervous system makes an impression upon its delicate living entablature.

Like a harp, whose strings vibrate in unison with a keynote touched upon an instrument tuned in harmony beside it, so is this wonder of human sympathy. Is the mother peaceful or joyous, the tiny heart in her keeping, with its few drops of blood, is moved in quiet accordance. Is she cherishing feelings of anger, jealousy, hatred, bitterness, or revenge, or that subtle selfishness which is constantly so grieved and hurt because some one has not been kind and considerate, a chill overshadows the precious soul of her child, more dark and depressing than that she feels herself.

I must mention first in my list of desirable things for the weal of mother and child, a restful heart, if not a happy one. Soul-quiet and abundant sleep — seven or eight hours at the least — are the two great sources of nervous and bodily strength which are

oftenest overlooked; no amount of food or medicine giving vigor long without them. A heart restless, tossing, dissatisfied, wears the body and saps the energies as much as heavy mental labor or loss of sleep. A very common error in pregnancy is that of over-exertion. After the depressing influence of the first weeks it is not uncommon to see an exaltation of the nervous and physical energies which is in itself a great blessing. It would seem as if Nature does her utmost during this season at general repair, changing and improving local and constitutional weakness, if she only has a fair chance. This good feeling and quickening of the vital functions brings with it almost certainly a temptation to overdo and exhaust the strength. A life of quiet but well-directed muscular activity for several hours a day is by far the best for the mother. I will give one or two illustrations of the results of excessive overwork, which have fallen under my own observation. A young couple, strong and healthful, called me to see their youngest child, a girl of three years. Their two eldest children had never seen a sick day, but this little one had never been well, taking cold at every exposure, and having every prevailing illness. Seeing her very limited strength, I inquired in regard to her pre-natal antecedents, and found that during the year previous to her birth her mother had been greatly overtaxed by the care of a large family of ten or twelve, with only one young, inefficient servant. She said she was never so well in all her life, never felt so much like work. She was necessarily

up at four in the morning, and could not retire before eleven at night; and, in answer to my inquiries, said she was never rested in the morning, but after she was fairly engaged in her work she did not mind that so much. She was often so tired she could take little food but her tea and coffee, which helped her to keep up, as she expressed it. Her little girl, born puny and delicate, was covered with eruption, was nervous, sleepless, and fretful. Digestion and assimilation were feeble, the life forces seeming too weak to assert themselves, yet the little patient showed such nervous intensity and tenacity to life as to indicate clearly the richness of the original gift of vitality; so that she will live possibly to advanced life, but can never have health. The parents are now well off, but the expenditure of all their hoard could not restore to the daughter the splendid constitution (so broken by her mother's overwork) which was worth a thousand-fold more than all she could have gained by the few months of extraordinary exertion. Another family, whose early history and antecedents are well known to me, illustrates the results of exhausting labor on the part of the mother. The parents were strong and vigorous, both were hard workers, the mother being a marvel of thrift and incessant industry. Ten children were born, but not one was equal in strength to either father or mother. All inherited great ambition, nervous intensity, and will, but not vigor to sustain the strain. There is imperfect physical development, the general outlines of form and feature are pinched and angular; there

are few children in the third generation, and in some of the branches none, though much desired. Vital power cannot be fully used or wasted, and at the same time be directed with force and effectiveness into other channels. I am not sure that this rule applies more to one parent than the other before procreation; but during the entire period of maternal support, quite to the close of lactation, the mother should give the best of her strength to her child. I know the routine of daily care and work is most pressing to many a mother in limited circumstances, and for this reason the most conscientious judgment of both parents should be used to secure a careful reserve and the wisest direction of the mother's forces. She should have at least the same immunity from care and labor that a good farmer would give to his choicest horse or cow. What both parents are thinking and doing in this important time is carving and shaping impressions on the child, which may reach out to many other homes beside their own.

Heavy straining or lifting must be avoided during pregnancy, and working with the hands in an uplifted position is liable to do much harm.

Sitting long at a time, sewing, reading, or engaged in fancy work, is unfavorable, or the habit of lying down after a full meal; the better plan being to secure rest before meals, lying down a half hour or an hour before dinner and supper; this period of rest being very important to those who are working hard physically.

Idleness, mental and physical, is as harmful as overwork. When the selfish desire for ease and self-indulgence is not overcome by useful occupation, the mother will not grow strong in muscle or will, and a like influence is left upon her child. A sedentary life indoors should be carefully avoided.

DRESS

as a means of injury to women during pregnancy, and of even greater harm to children, must not be forgotten. Every gynæcologist and obstetrician knows that a moderate pressure upon the abdomen will materially depress the organs in the abdomen and pelvis. During pregnancy the uterus, as it develops, should rise out of the pelvis, and enlarge in the later months, until it crowds quite under the lower ribs, which change is natural and necessary, and should not be hindered. Heavy, unsupported clothing, worn during pregnancy, prevents this, and can only do harm. In one neighborhood I found the bad results of the advice of an old English nurse, who told her patrons that it was better to wear corsets and lace them down tight, as the baby would not then have so far to go, and delivery would be easier. The results in some instances seemed to justify the measure, for the muscles, so pressed upon and weakened, did seem to give little resistance at delivery; but after the long strain they did not regain their contractile power, and falling of the bowels and displacement of the uterus resulted. A young lady, fond of society and its gayeties, was married in the

early autumn preceding an unusually gay season in the city where her new home was located. Pregnancy occurred almost immediately, and with less than its usual discomforts. She was annoyed at first that she must be debarred from so much pleasure, but decided to lace herself and conceal her condition as long as possible, and carried out her purpose so fully that she was able to go out constantly until spring. Bad methods of dress, late hours and suppers did their work. Her little boy was born without unusual complication of labor, weighed but five or six pounds, and was nervous and sickly. Spinal weakness and dropsy of the brain after a little time began to show itself, and he lived a helpless little sufferer about two years. The mother, who was naturally strong, did not get up well from her accouchement, and her confinement for two years with her sick baby did much to debilitate her still more. The few months of gayety did not compensate for so much after-suffering. A young wife, finding herself soon *enceinte*, laced tightly, and, being in good health, enjoyed the round of winter gayeties. She was particularly fond of dancing, and indulged freely in that recreation. Her little boy was feeble, fretful, sleepless, and before he was three years old developed a deformed spine. The mother did not recover favorably, but was a sufferer from a heavy burden of so-called "weaknesses," which were unjustly attributed to motherhood and its exhausting claims. Seeing their error, these young people, during a second and third pregnancy, did all they could from the first to give

health and happiness to their children. The result has been most happy for both parents and children. The younger sister and brother are bright, happy, vigorous young people, a contrast to the deformed elder brother as marked as it is instructive. A young woman, healthful and vigorous, lived during the first three years of her married life in the family of her husband's mother. In the course of a few months, becoming pregnant, her new mother's freely expressed wish that she should have no children, added to her own regret at the "unfortunate accident," led her to dress tightly, and shut her secret within her own heart. For a long time her need of encouragement, judicious counsel, and care was known to no one but her young husband, who was as ignorant as herself. The lacing was so effectual that she did not change her habit of dress till a late period in her pregnancy. When her little girl was born, she was sickly and deformed. By dint of patient care only, she lived, but will never be strong.

After a time, when this young mother found the responsibilities of motherhood again coming upon her, she consulted her mother-in-law, who at once counselled destruction of the child. By the use of a most dangerous domestic remedy, which often causes convulsions, as it did in this instance, abortion was induced, at the peril of the patient's life. Her health, which had not been good since the birth of her little girl, was so much impaired by this later experience, that she was confined for a long time to her room, and recovered slowly. Recently I have heard that

her health was delicate, and that she has a son partaking of all the mother's cultivated feebleness. Women accustomed to corsets and numerous bands fastened about the waist do not realize the pressure they exert downward upon the abdomen. I have known prospective mothers, beside their corsets with their bones and steel, to have from three to seven bands of garments weighing down, wholly unsupported, about the waist, with a force equal to eight or ten pounds avoirdupois. Many ladies urge that corsets prevent the pressure of the clothing downward, but this is not true. All the clothing, even to the lightest garment, should be suspended from the shoulders, and the dress distributed with equal warmth all over the body. The lower extremities, particularly, should be warmly clothed in cold weather; the style of dress known as the combination undergarments being most sensible and worthy of adoption by all.

DIET.

Diet has much to do with the health of men, women, and children, at all periods of life. In pregnancy, the necessity of keeping the stomach and digestive organs in good condition, and choosing those foods which supply the best nutrition, cannot be estimated too highly. Perfect nutrition, the healthful repair of the waste, and building up of the new tissues of the child, depend upon these two essential points, which may be more simply stated as good digestion and good food.

There is no greater error than the one, that at this

period a woman must eat unreasonably or excessively, because she is eating for two — unless it is the mistake that every caprice of appetite, whether reasonable or not, should be indulged. It is the choice of right food, and its use, not excessive eating, that gives strength. To eat habitually and freely of bon-bons, confectionery, sweetmeats, food steeped in fat, cloves, cinnamon, heavily spiced dishes, pickles, and the piquant sauces, is no better than subsisting upon the poorly cooked foods of the wretchedly poor; nor could the blood made from the first-named list of substances used as food be any better than the last. A few well-cooked dishes at each meal is better than a large number. The laxative foods, as all the ripe fruits in their varieties, fresh, dried, or canned, and the edible plants in their seasons, are cooling and opening to the system, and most useful in the constipation so common in the earlier months of pregnancy. Among these are spinach, asparagus, celery, onions, cauliflower, cabbage, dandelions, cowslips, and lettuce. The whole list of nerve foods are especially good at this time, with the exceptions hereafter stated, where it is essential to avoid too great density of the bones of the child. The list of nerve foods would include eggs, fish, all the sea foods, pease, oatmeal, wheat, milk, and beans. All the varieties of lean meats, save pork, are useful as food. A nutritious breakfast should be taken if possible. A bit of warm fresh roll, and a ginger-snap with a cup of coffee, may give the sense of stimulation, but it certainly cannot be

called a nutritious breakfast. The appetite should be gratified by the most wholesome food three times a day, the meals should be five hours apart, giving four hours for digestion, and at least one for rest of the stomach before the next meal is taken.

To one who is to seek early and abundant rest, a full dinner at night-fall is objectionable. A mixture of acid foods and milk, or vinegar and sugar, are not best in the arrangement of meals, as they favor fermentation in weak stomachs. The sense of faintness often felt about the stomach between meals, and after sufficient food has been taken, is caused by congestion, and not by the want of food, as is generally supposed. It is quite common to take a small quantity of food when it is felt, because it gives relief, but a sip of water, or some mucilaginous drink, will relieve it just as certainly, and without taxing farther the already complaining stomach. If a lax condition of the bowels should occur at this time, foods containing indigestible and innutritious substances should be avoided, and those chosen that have the least waste. Rice, boiled quickly, and strained through a sieve, making a rich gruel, is one of the best foods in severe diarrhoea; the next, new milk, to one pint of which has been added two pieces of fresh hardwood charcoal, as large as an egg, boiled quickly fifteen minutes, and then strained. The milk thus prepared may be thickened or used clear, drinking two or three ounces every hour; rice may be baked in it, or it may be eaten with rice or toasted bread. The charcoal corrects the foul gaseous ex-

halations. Broths, with rice, farina, and toast, follow next in order, then the lean fresh meats, and eggs lightly cooked; these last may be taken when the first serious symptoms have abated. Vegetables—and the worst among these are potatoes—must not be used until the lax condition of the bowels is quite overcome. Rapid increase of flesh should not occur during pregnancy. The great waste gates, the bowels, liver, kidneys, and skin, must be kept carefully open; for free perspiration and urination are great safeguards, but not sufficiently thought of. Drinking a glass of elm or flaxseed mucilage, one hour before the noon and evening meal, is a good habit during the later months of pregnancy; it soothes any irritation of the mucous linings and acts gently upon the kidneys.

Specific Diet to Prevent Difficult or Artificial Labor.

There are several causes of difficult labor that can be met effectively by proper diet during gestation. Where the mother is unusually small, or the pelvis is narrowed from slight deformity or undue fatness, or there exists rigidity of the muscles composing the floor of the pelvis, as in the first confinement of ladies in middle life, serious and sometimes fatal complications arise where the bones of the child's head are compact. In cases like the above, the following dietetic course has been tested many times under my own observation during the past twenty years, with the happiest results. I can heartily commend its adoption where difficult labor is anticipated. The

avoidance of those articles of food which contain the largest amount of bone-making material is necessary during a longer or shorter period, as the conditions are more or less critical. Wheat is composed so largely of the phosphates and carbonates of lime, that its bone-making power is not equalled by any other of our foods; beans and milk coming next in order as bone factors. In cases where it is needful, these articles may be nearly excluded from the diet after the first two months; in others less urgent, as in first labors, where the mother may be thirty or forty years of age, in good health, and with ordinary pelvic capacity, the dietetic course need not commence before the fifth month. I have never seen the least harm to the child, even when the sutures were all well open, allowing a pretty fair overlapping of the cranial bones during parturition. A striking practical lesson came under my observation some years ago in the case of a gentleman who had a large wheat farm, and was also the owner of some very fine imported stock. After a bountiful harvest, he conceived the idea of having his wheat floured for the market, and reserving the bran and finer residuum as food for his cows during the winter. The animals thrived, were sleek and in fine condition, but not one of the mothers did well. The bony structures of the calves were excessively developed, two choice cows were lost, and every one required manual assistance.

About this time a lady consulted me, who was twenty-seven years of age, below medium height, of full habit, and had a small but perfectly natural pelvis.

She had been twice delivered by artificial labor, losing her child by craniotomy, and her physician, a good surgeon, forbade the repetition of pregnancy at her peril. When I first saw her she was six weeks *enceinte*, and declared herself willing to do almost anything to be the mother of a living child. I saw her several times during the following months, and she conscientiously observed directions specifically given to avoid bone-making, eating little sugar, starch, or fats, and so losing flesh slightly. She lived much each day in the open air, resting, riding, or exercising, her previous habits having led her to a sedentary life indoors. Her old physician and friend expressed grave fears for her, but was well pleased, in being called hastily to attend her in her third confinement, to find the baby had made his advent very properly, a few moments before his arrival at the bedside. Both mother and child did well, and this lady was afterwards the mother of four children, with no untoward result.

The general plan of diet was that suggested in the directions upon pages 58, 59, 60, with the omission of wheat, milk, and beans from her list of foods. Hominy in its varieties, rice, and cornmeal, very thoroughly cooked always, with oatmeal, and occasionally buckwheat, were her bread substitutes, and no one could have been more careful in all her habits during pregnancy and afterward.

I have been often questioned in regard to those cravings so generally regarded as imperative in pregnancy. Here, as everywhere, good judgment and gen-

eral intelligence should be largely the guide; the desire for acids or sweets, or for some wholesome article of nutrition, often being a call for something really needed in the system, such reasonable demands should be met. If the longing comes for some injurious article, as chalk, starch, slate-pencils, alcoholic stimulants, or crude, indigestible foods, or for some unreasonable, un-get-at-able article, it is better to dismiss the morbid craving as fully as possible, and turn the mind to channels of thought that are quite absorbing, in other directions. In doing this, happily the mother gains for her child, as well as for herself, a valuable lesson in self-control.

No one needs to have been more thoroughly trained to conscientious self-regulation than the one who is to assume the honorable name and office of mother. I do not wish to be understood for one moment that a full and varied diet should not be given to a pregnant woman. The life-forces are exalted, the nervous system impressible, and all the energies trying to do their renewing work need sustaining by suitable nutrition, not spurring by unnatural stimulation. As the best food will not make good blood without good digestion, and fresh air and moderate exercise are essentials to active digestion, we see that these last are closely related to good blood conditions. Physical stimulants, which exalt the nervous system to an unnatural level, should be avoided as far as practicable. Tea and coffee used largely, opium, alcoholic stimulants, ale and beer, excite the powers for a time; but a corresponding depression soon follows, and helps to

cause undue excitability in mother and child, and a desire for stimulation which is an unfortunate inheritance. I am aware that coffee, wine, and opium, in some form, are frequently prescribed for the vomiting in pregnancy. There is a simple and better way of meeting this distressing symptom. A delicate gruel, made from fine oatmeal flour, or some one of the various soups, which can be prepared in every home, may be taken warm, a wineglassful at a time, every hour during the period of sickness. It should be taken a dessertspoonful at a time, and insalivated by remaining a moment in the mouth. Two drops of Ignatia may be taken immediately after the nourishment.

R. Ext. ignatia amara fl. 3j.
 Spts. rectificatus 3ix.
M. Agitate, filter.
S. Ignatia. Dose: 1 to 3 drops.

If the plan given does not at first relieve the vomiting wholly, it will make it more tolerable, and the patient will get quite a little nutrition, although the food may seem to be wholly rejected. The delicate preparation of oatmeal and broth may be taken in combination, equal parts, or separately, with the acids of fruits, which at this time are often very useful. Ignatia is not only useful in the vomiting incidental to gestation, but is of value in all the nervous spasmodic symptoms occurring at this time. A dose of two or three drops only should be taken continuously every two hours. When there is persis-

tent debility and loss of appetite in the earlier months, one of the best tonics is :—

R. Elixir calisaya ʒ viij.

Con. tinct. avena ʒ iij.

M.

S. Tonic.

Dose: a tea or dessert spoonful, in a little water, before meals.

If it becomes necessary for your physician to administer opiates or sedatives for a little time, discontinue at the earliest hour practicable. Riding in a carriage, walking, exercising quietly, or sitting in the open air, is a most valuable tonic and sedative, and no medicine can take its place.

TRANSMISSION OF QUALITIES.

While much remains yet to be understood in reference to this most important subject, there are yet clearly defined influences which have much to do in deciding the peculiar characteristics seen in the children of the same family. That the best people may and do give the worst of themselves to their children, and that parents not too degraded may give the best of their powers to some of their children, are palpable truths. The important truth, that both father and mother should be always just what they would wish their children to be, cannot be too often repeated. The commonly accepted theory in regard to marking children has at least this foundation in actual experience. An intense temporary activity of comparatively inert qualities just before or at the time of procreation, or during the period of maternal support, may

make a strong impression for good or ill upon the child. Anger, hatred, drunkenness, theft, deceit, revenge, when in active exercise, may be transmitted by some fairly constituted parents who do not habitually yield to those ill-conditions. I can never forget the story told me by a lovely young mother of scarcely thirty years, the wife of one of our representatives in Italy, after the loss of a little daughter not yet three years of age. She said, "Do not think me devoid of maternal love when I tell you that I have no sorrow in the death of my little girl. I am sure it was best that she was early removed from a life that would have been full of suffering for herself and others." As the little child had been usually healthful, and seemed bright and interesting, I expressed surprise at her remark, and asked her reason for the unusual feeling. It seemed that about four months before the birth of this little girl a slight circumstance occurred which irritated the father; the mother replied sharply, and in a few moments, by reason of her sensitive condition, a trivial cause culminated in the most violent and fiendish fit of anger she had ever felt in all her life. The bitterness of feeling was so great that it was some time before she could banish it, nor could she ever recall it without great pain. When the little girl was a few months old, every manifestation of anger seemed to take on marked and furious characteristics, and neither her own nor the father's efforts had ever controlled these paroxysms of excitement. At these times the expression of her face was like that of a demoniac, and these

outbursts of passion grew more serious as she became older. These parents were educated people, of high moral as well as social standing; the mother a lady of unusual sweetness and gentleness, conscientious and affectionate. A like instance occurred twenty-five years ago in the case of some young married people, whose family history I have known intimately since, where the eldest daughter received a similar bias. She was never governed in childhood, and her outbursts of temper have been ever a scourge to the household. Without doubt, hatred, murder, the tendency to lie or steal, recklessness and jealousy, the narrow selfishness which devours itself, may be implanted in the minds of some children before birth (where the general characteristics are not bad in the parents), when in an unguarded moment the evil nature runs riot.

How carefully every life should be guarded, so that the birth of a murderer, a thief, or a licentious person would be an impossibility in any home! Speaking one day to a young mother, usually cheerful and good-tempered, upon the subject of heredity, she laughingly answered, "Pshaw, I don't believe a word of it. I scolded and fretted, when I felt like it, before Fred was born, and he is as good a child as I have." The superficial fretfulness and irritation which rises like foam to the surface and runs over is quite different from those deep-seated, discontented, unhappy states of feeling which lie like slumbering volcanoes working sure destruction in their depths.

Another young mother said, "I had heard that, if

she wished her child to be intellectual and fond of music, a mother should employ herself in these directions. I never tried harder in my life to read and practise than I did before Will was born, and I did it faithfully, though I hated it all the time. You know yourself he hates his books. I can hardly get him to look at his lessons." "True," I answered, "you always hated books, and so does he; but you won't deny that he has a good measure of manly self-control and energy in whatever he attempts, which is one of the qualities you cultivated, one of your gifts to him." Among other results from excessive emotion, violent, prolonged weeping has a marked influence upon the child before birth. In visiting the asylum for idiots in a central city of New York State, I noticed a little girl with flushed face and swollen eyes, having all the appearance of one who had been weeping violently. As she came to the blackboard to make a diagram, she at once began to cry, and the matron told me she had wept the greater part of the time during the two years she had been with them. Fatigue from play, a look or a word from her mates, a slight task or privation, often the kindest words, would cause weeping. The head was more developed than the rest of the body, which was somewhat dwarfed; her sight was dim, gait unsteady, and she could not use her hands with facility. Asking for her antecedents, I learned that before she was born her mother wept very much, and the child had cried almost incessantly all her life. A little boy was born blind, whose father was killed some

months before his birth, and his mother gave way to continuous weeping. He had a very delicate body and weak nerves, with no reason why he should not have been strong, except for the violent emotion of his mother. Head affections of various kinds are likely to appear in children where the mother is the subject of prolonged and intense emotion. There is no question that during the gestative period the whole nervous system of the mother is in a sensitive, impressible condition. She *feels* more, and fancies and ill states of feeling have double their ordinary power. Every woman should understand this tendency, and as far as possible seek to learn self-control, patience, and quietness, in many a new and untried condition which she must expect at this period. As far as the mother gets a victory over morbid feelings, she has gained an advantage for her child which she cannot estimate. *Abundant sleep*, as well as a quiet spirit, is important if the mother would give steady and strong nerves to her child; and for a woman who is an invalid and not a good sleeper, a bed to herself and plenty of fresh air is most essential, for rest is the great re-creator and preserver of the nervous system. Many children are nervous and sleepless from the first, and carry these tendencies through life, because nervous unrest was so impressed upon them before birth.

The habits and principles going to make up good character should be in happy and measurably spontaneous activity to insure transmission, and this is especially true of acquired habits and characteristics.

A person having a talent for music which has never been improved will not so certainly transmit it as if that ability was in active exercise. The inheritance of *acquired* vigor of the physical, moral, and intellectual powers is undoubtedly possible, and progress in all that is good in families and nations should be sought as the best legacy to children. A simple illustration may not be out of place here, as showing the transmission of acquired habits in animals. The young of the fully-trained pointer mother will by nature hunt almost as well as a dog in his native state can be trained to do. Acting through the mother during the gestative period, the father bears an important share in influencing his child. A young wife asked a friend who had nearly reared two exceptionally good children, a son and daughter, to give her the secret of such unusual success as a mother. "My children have a good father," was her true and pertinent reply, "and that is my secret." The sunshine and atmosphere of love and kindness, patience and good will, with which the husband should seek to surround his wife, is most wholesome for the prospective mother, and its influence is very perceptible in the affectionate, buoyant disposition of the child. At this time all he can do to place a barrier of protection about her is but meeting the simplest obligations of his position. In thus aiding her to do her exalted work well, seeking unitedly the well-being of their children, they will reap a rich reward in their superior moral, intellectual, and physical elevation, and consequent enduring happiness.

CHAPTER VII.

PROPER CONDUCT OF MARITAL RELATIONS, AND ACCIDENTAL PARENTAGE.

As marriage and its interests are alike committed to the husband and wife, the "marital rights" of husbands (which have been for centuries so strongly urged) stand upon precisely the same basis, and deserve no more consideration than the marital rights of wives, which, strange to say, are rarely mentioned, and only properly considered, by comparatively few husbands. These rights should certainly be, at least, half the choice in regard to the time of intercourse and maternity, and all the aid the husbands can give them in the perfect fulfilment of the mother's office.

As directly influencing their children, the right conduct of the genesic action in marriage should be clearly understood by every husband and wife. The fullest possible passional affection should be cherished by both of them, for with women who have been carefully guarded and trained, a feeling quite commonly arises that there is something in the possession of, or indulgence in, the procreative feeling, which is unhallowed or degrading. Many women, mothers, say they have never felt any passional excitement or pleasure in it. This is wrong; as such women are

not properly developed, and will, under such circumstances, give to their children only a small part of the power they might bestow. A state of apathy, disgust, or feeling that the creative act is not the purest one a pure marriage can know — deserving all honor in thought or conduct — is wrong, and dishonors our Creator, who intended this highest function to be one of the supremest pleasure. This unjust thought is often punished by its natural result, which is the withholding of the wife's share in the gift of life to her child, and also checks the natural secretions about the pelvic organs, and aids in causing uterine disorders. This state of disgust and apathy in wives towards the marital act is often caused by the frequency of their husbands' demands; and if men were as temperate as it is for their own interest to be, many of them would have less reason to complain of their wives in this respect. The feeling of aversion also, arising from personal defect or disease, in either husband or wife, should be earnestly resisted, as it often destroys the harmony of this relation. The feeling of the wife should be only that she will take her husband to her heart, with all love's enfolding power, and that of the husband that he will be to her a loving protector. True soul union should be habitual, as this enables the parents unitedly to give of the fulness of the powers of both. Beauty and vigor of body and mind are determined greatly by the mutual happiness and completeness of the genesic act. No illegitimate child, born out of the intensest mutual passion, should be, for this reason,

as they often are, better endowed than the children of a Christian marriage. There is not a wife who should not strive to surround her husband with the same magnetic attraction which at first drew him to her. It is by this influence that many base women hold almost unlimited sway over husbands whose wives could exert a far stronger one if they would but cultivate and exercise the power they possess. And the husband should be equally careful to cherish and yield to this hallowed restraining influence.

A mistake frequently made by parents is, that sexual indulgence during pregnancy may be quite unrestrained, which is an error that may lead to serious consequences. I have known several instances where from three to six miscarriages occurred successively in individual cases, induced by this cause only, as was fully proved when continence during pregnancy was carefully maintained by the same people until after recovery from delivery, and fine healthy children were the result. I am sure that the child's hold upon the maternal life is loosened, and a consequent enfeebled development results from sexual intercourse during gestation. Not a few among our good physiologists urge continence during this period. It has been my privilege to note results where this rule has been observed, and in every instance the good has been apparent, showing itself in the child's increased vigor and diminished excitability. I am persuaded this is the better way. In those husbands whose power of self-control is weakened, and the sexual relations of marriage cannot be

wholly laid aside, the least possible indulgence should be taken, and that in the middle of the regular menstrual month. It is a fact well understood that with the whole animal creation, with few exceptions, the female resists the genesic act after conception. Woman is not an exception to this rule. In healthful conditions there is little or no desire of this kind, and every effort to rouse it is wrong. I am sure that, the more perfect the exemption of the prospective mother from such feelings, the better. From careful observation of the outcome of cases where there was much aphrodisiac activity in pregnant women, I have come to regard it as an unnatural symptom, so much so that its continuance should be made known to and carefully watched by the family medical attendant, for some actual uterine or central nervous irritation will generally be found. Without exception, in these cases of pre-natal sexual excitement in mothers, we find some defect in the nervous system of the child. A little girl, from an estimable family, showed signs of unusual erotic excitement at a very early age, which, at fifteen, resulted in defined nymphomania. This child's tendency was clearly traceable to this cause, and an infant son who died from brain trouble had a similar ante-natal maternal influence. There were pin worms and eruptive disorders affecting the procreative organs of the mother, both of which were causes of irritation entirely removable by proper medical treatment, and such cases should receive due attention. If sexual excitability in pregnancy is caused by incipient brain disease, as sometimes happens with

those who have been inclined to much head trouble, it is apt to be attended with persistent sleeplessness and a general fretfulness and unrest, which seems often like consummate ugliness of temper. These symptoms are of grave import and need the best medical care.

Although man has the choice of the fittest seasons for procreation, as shown in his ever-present virility, he cannot make this choice if he is not fully master of himself. A few fixed principles in regard to the conduct of marital intercourse should be understood by every husband. It should not occur during periods of exhaustion with either party, but always when rested, as in the morning, or in a time of leisure. It should never be partial, as in onanism. If children are not desired for a time, it should occur during the five days of the inter-menstrual period, after twenty-one days have elapsed from its beginning. Habit, kind understanding, and mutual restraint, with the husband and wife who have been continent before marriage, will soon make this life easy, satisfactory, and much more healthful than partial intercourse so commonly practised. This vicious course increases genetic irritations, and so harms the nervous system, that in those conditions where self-control is impossible the use of the shield by the husband is the best safeguard, — though this plan subserves neither health nor happiness, it may prevent the crime of unfit procreation. All such relations of husband and wife should be conducted with the greatest gentleness, and the awaking of the genesic feeling

should be through the affections, never by mechanical irritation.

Sometimes, in the most favorable marriage, the wife feels little pleasurable sensation until the close of the conjugal act. A careful retarding of it will, after a little time, lead to reciprocal enjoyment.

No healthful man has any more vitality to spare than the previously designated limit permits, and the sexual act should then never occur oftener than once in twenty-four hours. It may not be known by some that it would be ground for legal prosecution if any more than this degree of exhaustion was permitted to a thoroughbred stallion, as it would make him unfit to sire a foal. We must not forget also that the horse has been kept in the best possible condition, and in procreation has not the exhaustive drainage of giving off soul life and intellect.

Few physiologists have failed to notice that at from forty to fifty years in women, and from forty-five to fifty-five in men, in persons of as good physical and moral health as we see in our temperate climate, there comes at intervals a highly exalted activity of the procreative instincts. It seems as if parents were called at this time to bring the maturity of their powers to a crowning creative act. The fulness of experience, a refined judgment, settled principles, a deep and less selfish affection, and hearts grown more true to God and mankind, combine to make this time of life the best season for perfected parentage.

When parents are in fair health, and have been

temperate in their lives, their finest children may be born at this time. For wives, the completed and wisely conducted round of parentage at this period is almost a specific against the so-called hazards of the change of life. I never saw the period passed more happily than in several instances of its conclusion with child-birth and nursing.

A false pride, or fear, on the part of any wife at this time, even though she may have been married late in life, should be sedulously put away, and in its stead the simple order God has arranged in marriage taken as her guide. I know that living in the relations of marriage as wives should do calls the blood to the pelvis, and, if pregnancy does not occur, some growth or development seems to take its place. Tumors, morbid deposits, and uterine hypertrophy are encouraged by the plans which set aside maternity, and no care of the wisest gynæcologist can make good the ill-results of such unnatural living. Following the general instructions given in Chapter VI., there need be little more to fear from motherhood from thirty-five to forty-seven years of age than at any other time of life, and I know there are especial advantages for mothers and children from healthful maternity at this time.

ACCIDENTAL PARENTAGE.

When I assert that the large majority of our race receive the gift of life accidentally, and do not for this reason have their rightful heritage of being, I am well assured no one will deny the truth of the state-

ment. It is the right of every child to receive, as it is in the power of fairly organized parents to give, a good organization to their children. By this I do not mean that of genius, a remarkable intellectual prodigy, or a physical giant — but a steady, healthful nervous system, a good, well-built body, and a fairly balanced rational soul as its inhabitant. I regret to say that these gifts are so rare that constant observation as a physician, extended over more than the time of two generations, assures me that comparatively few are possessed of this most desirable *wholeness*, compared with the number of those who should be thus endowed. I know that many of the defects so to be deplored exist because the coming of these children into life has not received the consideration now so commonly given to the raising of cattle. Among the numerous families of my acquaintance, of the large majority of children, there are few who might not have been far healthier and stronger, soul and body, had each been given all it was possible for their parents to bestow with intelligent care. Many a farmer who prepares for a harvest, choosing perfect seed and fitness of soil, who would swear terrifically, or nearly raise the roof off his barn, because a choice horse was overdriven in foal, or fine cow with calf injured, has never begun to think of his wife and children with half so much energetic foresight and consideration. The beautiful grounds surrounding many a stately mansion are tastefully kept, no expense is spared, and no defect to be seen anywhere, and the owners would scarcely brook in-

jury to the fine trees, shrubbery, or greensward ; but how is it with the children in all these homes ? has equal care been taken to make them wholly perfect and beautiful ? If not, then the best work has been left undone.

I am sure it is quite time that the worthiest work had the highest place in every home. There are times and circumstances when procreation would be a great wrong, as the thoughtful consideration of the subject thus far plainly teaches.

Children well-begotten and born are more than half brought up, and better prepared for all noble living than they ever could be from any after-care without the first right steps. This cannot be accomplished without the fullest harmony between the parents, and both must be conscientiously intelligent and heartily unselfish, for here, as everywhere, selfish gratification always defeats its own ends. The consciousness on the part of either parent, that defects and limitations which can never be set aside are burdening their children because they have not met their obligations to them in a well-chosen parentage, cannot but be a source of never-ceasing regret.

I am aware that some who glance over these pages will set the whole subject aside with comments like these : — “Matters are well enough as they are,” — “I am satisfied to let things go on as they have done,” — which reasoning has unlimited control over many lives, and such arguments have ever been, and ever will be, unanswerable to those who use them.

I will not attempt to refute such powerful and satisfactory logic, but would merely say that those who thus settle life's important questions should permit all others to take the same intelligent method of disposing of their obligations. If their banker proves a defaulter, their tailor or dressmaker makes a sorry misfit, their servant destroys their property or neglects duty, they should not deem them unreasonable or at fault, if they use like argument in reply to their remonstrances.

Among the masses of people the sexual desire is looked upon as an uncontrollable impulse which, like the flood or whirlwind, bears all before it, but this is only true of its diseased or exaggerated conditions. In men or women where this morbid condition exists, we concede that parentage is not under rational control, which can only be obtained by almost superhuman effort, or by correct ideas and pure habits relative to this function, maintained from childhood. Surely no education is more needed by our race than that which will prevent the occurrence of accidental — and therefore of almost necessarily greatly marred or blighted — parentage. Many parents will say, "My children all received the gift of life accidentally, but I cannot see why they are not as good as those of other families;" but all thoughtful physicians would tell them that among their patients they had constantly reason for regret that most children were so deficient in native vigor and vitality.

The fact that helpless and innocent children suffer from the recklessness and wrong-doing of their pa-

rents is urged against the Creator as a palpable injustice and cruelty. No one denies that it is perfectly just that parents should be able to give to children the good in character, person, or estate, which they have inherited or acquired.

All approve the wise law which prevents the growth of thistles from corn, or secures the man who sows the most carefully selected wheat from reaping a crop of brambles. In all the world the grand order that "like begets like" is pronounced just and good, and its unvarying surety is the great safeguard of man's best interests. It requires but a moment's thought to understand that its repeal or occasional suspension would bring chaos and disorder everywhere, and would cause even far more distress and confusion than now arises from man's reckless abuse of it. God cannot reverse this order, though men or women impiously choose to disregard it, and bitterly blame him for the results of their own blinded course of action. The bad qualities of parents, deceit, malice, selfishness, and the like; their bad habits of stimulation and abuse of creative power, — must of necessity be given to children just in proportion as their conditions of soul and body have been controlled by them. In the order of Nature throughout the vegetable world, the seed is fixed in its inherent possibilities of fruitage; but with man, who is in possession of the highest type of physical and spiritual life, there is wide capacity for elevation and improvement in the reproduction of himself. Hence imperfect or disastrous parentage

becomes a fourfold wrong for which man, and not the Creator, is responsible.

Every man and woman fairly constituted should attain such conduct of personal life, and such honorable direction of creative power, that no child of theirs could become a defaulter or thief because selfish greed had temporary or permanent possession of the parents' hearts when they gave him being; or become a drunkard or debauchee, because drunkenness, and its ever-consequent sensuality instigated the act which thrust upon him a blighted existence; or receive a murderous spirit by reason of the antagonism or hate which was dominant in his parents at his accidental conception.

ABORTION.

So much has been said and written in regard to this crime, that it would seem as if ignorance upon so vital a subject could not exist in our favored land. Still I find everywhere views held and repeated in neighborhoods and communities, which are as false as they are pernicious in their influence. Voluntary abortion is murder, and, more often than is known, the murderer takes the life of two victims, that of the unfortunate mother as well as the child. So great a crime is it, so disastrous to the soul and body of the mother, aside from the sin against God and her child, that I would not, could not, cause abortion in case of my own daughters to save them from shame—not even at six weeks of fetal life. I could bow my head in anguish with them; I could help

them rear and care for an illegitimate child,—but must not put upon them or take upon myself the guilt of murder. The humblest, poorest human life has as inviolate claim to existence as our own. Our great Creator is as surely the avenger of those who kill the maimed, the helpless, the hapless, the imbecile, and degraded, as of the most favored ones of our vast brotherhood. All physicians know of many methods of destroying the child before its birth, but no one of more than a score of methods is *safe*, even in the hands of the skilled surgeon. The laws of all our States, so far as I am acquainted, and those of many European countries, forbid this crime, visiting severe penalties upon those convicted of this form of murder. In our own State the open deliberate council of two physicians of known good standing, and the concurrence of opinion that the safety of the mother's life demands the sacrifice of the child, and that she can be saved in no other way, alone renders the act legal. No physician is worthy his trust, nor can he maintain himself against a clearly proved case of infanticide, unless he has observed this law. In innumerable cases the question has been asked me, "What harm can it do to bring on the menstrual illness in pregnancy, when there is no life?" Here lies a vital error, for the soul given from the souls of both parents is the life, the real being, who is shaping for itself, in its hiding-place, a body, its wonderful earthly habitation. No skill or painstaking of the parents could ever execute the work of the immortal living artist, who, if unharmed, is, day by

day, fashioning with unerring precision a temple fit for the indwelling of Deity. If life does not exist in the first hour of conception, it never will, and from that time we have no more right to destroy it than we have our own life, or that of our neighbor. Mothers bear a hallowed trust, which should be honored in every thought from the first moment they are conscious of pregnancy, and whatever may be their circumstances of sorrow or gladness, none should fail to seek divine help to keep them from such a crime.

There are ten risks of death and subsequent disease in abortion, where there is one in pregnancy at full term and delivery, with ordinary good care. In the case of several thousand patients suffering with the varying ailments belonging more particularly to women, I have never seen one who had suffered from abortion or miscarriage, where the intra-uterine membranes were not left in a sore, abraded state. This raw surface not only causes hæmorrhage or excessive loss of blood, but becomes the centre for the development of serious ulcerations, polypoid and fibroid growths, and such scrofulous or cancerous affections as the patient might have a constitutional predisposition to develop. I must not forget to mention one serious result of the evil under consideration, the more harmful because so hidden. It is a slowly increasing engorgement and hardening or induration of the uterus, in consequence of the internal inflammation, with morbid deposit, which, after long years, most likely at the menopause, crops out into active and fatal forms of disease.

But for such complications the change of life would bring little to fear, it being the presence of local or general disease that makes it perilous. There are other results of abortion rarely attributed to their real cause. I refer to the after-effects upon the nervous system. I have known paralytic symptoms, more or less marked, to show themselves ever after; other instances where the pulse never again beat naturally; others where the sense of weariness was never afterwards lost; others where any sudden disturbance, mental or physical, would bring an uncontrollable sense of faintness and exhaustion. All physicians concur in the opinion that a few miscarriages result in more constitutional depression, and actual wear and tear, than frequent—even annual—pregnancy. No wife or mother should be subject to either burden,—abortion, or too frequent child-bearing. I have never known more frightful or more certainly fatal hæmorrhages than those sometimes occurring in the loss of an embryo of six weeks. Cases of death reported from syncope, embolism of the heart, peritonitis, hæmorrhage, inflammation of the bowels, and convulsions, may, and not unfrequently do, have their origin in abortion. The more difficult the accomplishment of the wrong, the more violent the shock to the whole vital economy. No one but the physician having the care of patients who are suffering from the results of infanticide can understand what a host of evil consequences stand ready to avenge any wrong done to the child from the first hour of intra-uterine life.

An instance or two may better illustrate the truths I have stated. A young wife and mother, twenty-six years of age, came under my care for medical treatment. Her well-formed physique seemed built for a vigorous mental and physical life, and she had an unusual inheritance of longevity and vitality. Two of her grandparents had lived to be more than ninety years of age, two more than eighty years. Her youth had been joyous and healthful; the diseases of childhood and passing epidemics having touched her lightly, she had hardly known what sickness meant. This early history was a sad contrast to the restless and haggard appearance she now carried. She was married at eighteen, and became a mother a year later, and, being fond of amusement and gayeties, maternity was a disappointment she could not brook. She had known but little of the pleasures of society, and declared that she could not and would not be a mother again until she choose. Her little boy was bright, vigorous, and healthful, as strong in physique as in self-will.

Before she was twenty-one she was again *enceinte*. She besieged her husband for aid, and they went to their physician, who, after the most urgent appeals, resorted to one of the measures of child murder, and accomplished her desire. There was a favorable restoration, and no danger that she realized. During the three years following she passed through the second and third experience of this kind, each recovery being a little less favorable than the preceding one, although the fine constitution bore the strain

remarkably well. The fourth experiment, though skilfully conducted, proved serious, and from the fifth she barely escaped with her life, but with the fixed conviction that she dare not repeat the crime under any circumstances. One year after this time she came under my care, and I have never met with an instance where an almost perfect constitution was more thoroughly shattered at so early an age from any cause aside from the haunts of vice. The nervous system was broken to childishness, the vital stamina gone forever, and a discouragingly complicated condition of disease affecting the uterus and other pelvic organs. In cases like the one we have narrated, only partial restoration is possible, for the cure of the uterine affections does not restore the shattered nervous system, and to make the best of what remains is all that is left to hope for the unfortunate sufferer. This lady, with due reasonable care, might have borne a dozen children, with two or three years' intervals, given them all her good organization and faithful mother care, and passed the climacteric period of her life to old age, rich in health and happiness. Who can estimate the value of the sacrifice she made?

A year since, a young married lady, whom I had known from childhood, the mother of two healthful children, consulted me. She had passed a delicate girlhood, but good care, marriage, and favorable maternity had made the best of her stock of latent vitality, and she had grown stronger and more healthful as the years passed. She was so

changed I did not recognize her as she first greeted me, for she seemed scarcely more than a shadow of what I had seen her three years before. The pinched features, and the extreme pallor from loss of blood, caused by granular ulceration of the intra-uterine surfaces, were painful to see. Her nerves were so weak that she trembled upon the least excitement, fainted at the slightest pain, and was exhausted with even the feeble muscular exertion she was capable of making. A marked indication of the approach of creeping paralysis upon the left side, with the other symptoms, gave evidence of nervous shock or depression which had touched the very centres of life. She confided to me the fact, so clearly already declared by her symptoms, that abortion, induced by surgical measures at ten weeks of pregnancy, had been the beginning of her present train of symptoms, about a year before. She did not know that she was dangerously ill at the time, but had never regained her strength.

The uterine ailments yielded to treatment, the hæmorrhage was overcome, digestion improved, but the nervous exhaustion and paralytic symptoms improved but slowly, and probably can never be overcome. There is a pitiable wrong not unfrequently done to children, of which the parents seem wholly unconscious, and certainly no mother who realized the harm she might do would be willing to venture upon so dangerous an experiment. I refer to those so-called innocent measures to establish menstruation during the first two or three months of pregnancy.

Often the mother, under the half impression that the retention may, after all, be due to a cold, or some incidental cause, resorts to hot drinks, hot foot-baths, adding long walks, jumping, running, heavy lifting, hard horseback riding, and other severe exercises, to bring about the desired result. As is well known, these measures are usually quite unsuccessful in producing abortion; but sad results, that make trouble for years, are certain to follow such experiments. I have shuddered when good wives and mothers have said to me, more than half in jest, "I have tried the best I could, without doing anything wrong, to bring on the menstrual sickness, but have been quite unsuccessful, as you see." In the earlier stages of embryonic life the structures are delicate and easily mutilated. Every possible provision has been made to shield the child from changes of temperature, jars, or any form of external injury not voluntarily inflicted. Did you ever see a valuable young plant or tree half torn up by the roots, and then left to develop as best it might? Just this harm may be and is done to many a helpless innocent child in many a Christian home. How often I have seen such children loved, tenderly cherished, and mourned over through years of hopeless invalidism, by kind parents who did not seem to dream that they were at fault as to the cause of the suffering they tried so hard to assuage.

It is easy by a few hours or weeks of wrong-doing to bring years of sorrow into our own lives and the lives of those very dear to us. I could give you

from my own records many instances illustrating the unintentional wrong done in this way, aside from the instances where the murderous spirit knowingly, recklessly, risked personal safety and life to destroy the child, and failed. The following instances will suffice for illustration. At a distance from home, I was called into the house of a thriving farmer to see a sick child nearly two years of age. The little boy had never walked or crept, had been feeble and ill from birth, was emaciated, and had an old, wrinkled look that was very touching. He had never taken nourishment well, always cried much when awake, his sleep had been fitful and uncertain, and he had ever been in the mother's arms or in the cradle. The little sufferer seemed to be the object of the tenderest care, both parents saying they would be willing to do almost anything, or incur any expense possible if the baby could be made well, and were greatly disappointed when I told them that passing relief only could be given during the few weeks of life that remained. The father and mother were vigorous and unusually well developed, both having been in early life strong and well, until within a few years the mother's health had failed somewhat with the care of her last two children. Two years before she had lost a babe at sixteen months, who had been ill in a manner quite similar to this one. The two oldest children, a lad of ten and girl of eight years, looked the picture of health, both parents saying they had never been ill, and rarely kept them awake at night, but that both the younger children had

been alike feeble from birth, requiring more care during the night in a month than they had given the oldest ones during their whole lives.

After the father and children left the room, the mother said, "The last five years have been so burdened with the care of my children in their sickness, in addition to my household duties, that I have felt that I must not become a mother again. I know my constitution will break down under it. What can I do?" "You were well after the birth of the first two children, were you not?" I queried. "Very well; but I have not been as well since the last two were born." "Were the first children a great care?" I asked again. "A good deal, I thought at the time; but they were not a tithe compared to one of these last. I cannot go through it all again." "You need not," I said cheerfully. "Have you any idea why the last children are more feeble than the eldest?" "I have not the least idea," she said earnestly; "but I wish I might never need to have any others. Two children make a nice family, and I never wanted any more." Without replying, I told her of two instances which I knew bore close resemblance to her own, where the mothers' failing to destroy their children before birth so nearly accomplished their object that a feeble and suffering life followed for the children, one to five, and one to twenty years. She leaned her head forward upon her hand, and I saw the tears falling. With the best and most truthful instruction I could give, I urged her never again to fear accepting in conscientious faithfulness the nat-

ural order of maternity ; for as a wife it was the only healthful life to be at intervals a mother. A poor neighbor, whose husband was in the late war, became pregnant during the few days of furlough given him while recovering from a wound. The babe was born duly, but was very feeble, was never able to sit up or hold up its head, and required constant care night and day during the year or two that it lived. The mother had been usually well and strong, as were her other children. She told me fully, upon questioning her, that she had tried all she could to bring on the menses, but failed, — she thought it so hard to have a child while her husband was gone, and a friend told her there was no harm before there was life. There are many varieties and degrees of injury to mother and child in the ineffectual attempts to induce abortion. Medicines taken with the intention of producing spasmodic contraction of the uterus, and thus compelling the expulsion of its contents, sometimes expend their force upon the brain and spinal cord of the mother, producing severe and sometimes fatal spasms. All this frightful disturbance fails often in producing abortion, but never fails to do serious harm to the child, resulting in some form of nervous affection that is permanent. These injuries are not always marked, do not produce a fatal result at so early an age as in the instances narrated, but may show themselves in limited strength of body and weakened intellect during a long life.

All the order of God in nature is as clearly declared by sure natural penalties against this crime, as

is the law against murder, written by his finger on tables of stone at Mount Sinai. I believe no human being, realizing the harm that may come from even the so-called "innocent measures," the domestic remedies and advertised nostrums for irregularities, would dare impiously to risk such wrong to the most abject fellow-creature. much less to their own offspring.

CHAPTER VIII.

STERILITY AND IMPOTENCE.

THE term "sterility" indicates permanent or temporary lack of the power of fruitage. In the human family it means a loss or suspension of creative power, and may be applied to men or women, although it is usually regarded as synonymous with barrenness in women. I make use of the term now with this significance, choosing the word impotence in speaking of defective virile power among men.

It is not my intention to write fully or scientifically upon this topic, but to give only such general information upon the subject as every man and woman who may found a home should seek to possess.

In every perfectly constituted man or woman, the instinctive love of children is ever awakened and quickened by those healthful activities of the procreative instincts which lead to marriage. This is so universally true that we must regard those who have little or no desire for children as wanting in perfection and fulness of organization. For this natural reason, as well as for many minor and purely selfish ones, the withholding of the gift of parentage is generally and justly felt as one of the greatest privations.

In this limited notice I shall refer only to the more common causes of sterility among women, many of which may be avoided by early and proper care.

Diseases of the ovaries preventing the perfect formation of the eggs, or inflammatory affections causing the closure of the fallopian tubes, produce obstinate and incurable sterility; also changes in the structure of the uterus, as thickening or hardening of its muscular tissues. Fibrous development of the uterine walls, or tumors in the cavity of that organ,—indeed, all the diseased conditions enumerated,—may have their origin from want of proper protection in childhood; and for this reason, those who have the care of young girls should be well aware of the dangers that are avoidable, as the after-results are not easily removed.

Inflammatory attacks about the abdomen, occurring in girls from five to fifteen years of age, caused by imperfect protection of the extremities, sitting in school in damp clothing with wet or chilled feet, or the persistent habit of constipation, lead directly to the results described. Where several such attacks have occurred in early and later girlhood, I have rarely failed to find more or less structural change in the tissues of the pelvic organs, such as deposits produced by congestion, shrinking of the ligaments, drawing the uterus into unnatural positions, irritation of the ovaries, and obstinate dysmenorrhœa, sometimes existing from the first appearance of puberty. Girls need more careful clothing of the feet and legs than boys, no part of the body needing

more careful protection ; for chilling of the lower extremities causes greater danger to the pelvis and its organs, than exposure of the chest does to the lungs.

I am sure no protection of the body is more neglected than that given the feet of women, and especially of our young girls. If the winter hose be not of the heaviest kind in wool, thick cotton must be worn under the wool hose, with very warm, thick shoes, and leggings with overshoes should be added for out-door play and riding in a carriage.

Closing of the uterine canal by the flexion or doubling of that organ upon itself, and its being bent backward by pressure from constipated habits, or pressure from the clothing crowding all the organs in the abdomen and pelvis downward, will cause barrenness.

That intra-uterine congestion and irritation which induces the formation of hardened lymph, which fills the canal with a tenacious plug, if left to itself, is an effectual barrier to conception. We sometimes find the uterus, ovaries, and external organs imperfectly developed, remaining as in a child of ten or twelve years ; and this may exist with or without menstruation. If this condition continues after twenty-five years, we may predicate with certainty the impossibility of motherhood. I have known several instances of this kind where there was good general physical development. Marriage in such cases, as in impotence with men, is permissible if there be full understanding and acceptance of all the facts

and possibilities, but the slightest deception in this, as in anything where marriage is considered, is culpable.

Redundant feeding, or too free use of the fat-making foods, causing obesity, is not only a reason of enfeebled procreative power in man and woman, but may render either sterile altogether. It is a fact commonly understood that high feeding and the accumulation of fat unfits the choicest animals for sires or breeders. Plants overfed and having too much foliage do not flower or fruit well. Pruning, and turning the forces in plants to hardy but limited growth, secures the best bearing. Excessive pre-occupation of the vital energies with the work of digestion and assimilation, or in any way, seems to limit procreative vigor. If the gross or gluttonous feeder lacks nerve force, it is quite easy to take so much food that the waste power is not equal to the removal of the surplus of food taken, so there is not only an accumulation of fat, but retained, worn-out, useless material, which remains and checks all the vital functions, until the whole bodily machinery, like a watch with its wheels filled with dirt, moves at best but feebly, or stops altogether. A life of luxury or pampered idleness is not only self-destructive, but destroys the hope of vigorous progeny. A temperate and simple life is not only conducive to the greatest personal happiness and well-being, but is the price that must ever be paid for the highest vigor of procreative power with both men and women.

The possession of abundant nerve-force, well directed and well preserved, is a most desirable fitting for all life's ennobling activities. The avoidance of foods almost purely carbonaceous (which are essentially fat-making or heat-making) is a precaution needful to those who would not grow fat, and among these and in most common use are oils, animal fats, cake, rich pastry, sugar confections, starch, and the foods containing starch largely, as the finest white flour, potatoes, sago, tapioca, etc.

All the lean, dark meats, eggs, the entire class of shell-fish, and both salt and fresh water fish, peas, beans, celery, and all the edible plants and fruits, are useful foods where free waste and good strength are desired. The oatmeal gives us good nerve nutrition; also the wheat, which is rich in the phosphates after the starch is removed; and for this reason the third grade of flour, which contains the gluten, and that which is next the outer bran, although making the darker flour, is really the richest in nutrition.

I have known two instances in which the skim-milk diet only, continuing in one instance for one year, in the other for three months, resulted most favorably, not only in marked reduction in fat, but in greatly improved health and strength. A pint every three hours from six A. M. to nine P. M. is a requisite amount for those not engaged in active physical labor. The weight should be reduced to that indicated by well-developed muscle and simple rotundity. In returning from the milk diet to the solid food, the dinner should be taken at mid-day,

using the milk, one quart from seven to eight in the morning, and a pint from six to nine in the evening ; and after a time a breakfast of solid food may be resumed and the milk be used only at night. It must not be forgotten that milk contains all the elements from which animal structures are formed, and can sustain life indefinitely even if no other food be taken.

There is a form of enlargement and hardening of the uterus which always results in sterility. I have never known an instance of cure in such a case. The uterus becomes from four to eight times larger than the natural size, keeping its usual form without tenderness or other evidence of inflammation. With this unusual growth a process of hardening goes on, until the organ becomes almost semi-cartilaginous, and all the natural elasticity of the structures is lost. In several marked instances I have traced this condition to a precisely similar cause, viz., the habitual use of the cold vaginal injection directly after coition, to prevent pregnancy. In the various cases this practice had continued from three to eight years, had prevented child-bearing, and afterward, although children were greatly desired by most of these wives, not one of them ever became a mother, and the general health, particularly the nervous system, seemed to suffer much from the shock thus given to it.

There is another fault which I may with propriety speak of here ; which, although not directly the cause of sterility, is a source of enfeebled, defective motherhood. I refer to those states of mental antagonism, whether from apathy, shyness, fear, dread, anger, or

disgust, or any wrong or selfish thought which in part or altogether reverses or sends back to the brain or spinal cord those currents of vitality which should come in the fulness of rest and loving affection to the sexual act. While it is true that fear, hate, or the whole force of mental antagonisms would not *prevent* conception if the proper physical conditions were present, it is also true that happy mutual action of all the mental and nervous forces at this time will, and often does, overcome almost insuperable obstacles to maternity.

I am sure that with many chaste, affectionate, and lovely women, who are well constituted, not only the dread of motherhood, but the erroneous thought, as dishonoring to God as to her womanhood, that there is something not pure in the simple, natural consummation of marriage, has destroyed much domestic happiness.

It has not only defrauded them of much wifely magnetic power, but the unconscious restraint over themselves has prevented not a little of the pure happiness it was designed they should give and receive; nor can they give, under such a state of feeling, to their children, the physical, intellectual, or spiritual strength which they should.

A state of sexual apathy or repulsion on the part of the wife towards her husband is unquestionably the source of disordered nervous conditions and of uterine disease which may, and often does, become organic and incurable.

The early indulgence of solitary vice in girlhood,

not overcome before marriage, is a cause of indifference of the wife towards her husband, and of sterility sometimes persistent and hard to overcome, and no feeling should be more deplored or more sedulously set aside than this barrier to the fullest union in marriage.

IMPOTENCE.

It is scarcely possible to take up a newspaper, even in our remotest country towns, where the weekly circulation has reached only a few hundred copies, in which we do not find advertisements making delusive promises to all unfortunate sufferers of a sure and speedy cure, to be effected in a few days, of premature decay, lost manhood, impotence, and all debility of the sexual organs. There is in all this advertised deception a sad story of suffering and need; but the lying glamor which deceives so many into the wholly false idea that sexual diseases of whatever character, even the worst forms of syphilis and entire loss of virile power, are easily overcome, especially when brought about by youthful indiscretion, helps to keep the ranks of such sufferers full.

No more deadly delusion can be disseminated, and every parent, teacher, and guardian in our land should know the truth and take pains to counteract the baleful influences of such falsehoods. When we remember that states of thought and feeling stir the sexual desires to their intensest activity, and have power in this way to drain rapidly the deepest fountains of life-force, we can readily see that early or frequent sexual indulgence, mental or physical mas-

turbation, and those incessant activities of the aphrodisiac feelings that find little rest save the temporary relief of indulgence, may become potent causes of nervous exhaustion, sexual weakness, and impotence. Over-excitability and intensity of sexual feeling is not only the sign of weakness, but everything which keeps up this excitement only urges to excess, and consequently greater loss of power. All the forms of spirituous liquors and tobacco tend to produce greater excitability of these feelings, as well as general nervous irritation, as shown most clearly by the depression which follows upon their withdrawal. In the fullest strength, and under the most favorable conditions in marriage, any but the most moderate activity of this great central drainage of power is always excess; and in a low state of the system, where there is deficient strength, as in nervous exhaustion, sexual excitement and its indulgence should be forsworn entirely. In all the history of medicine we find the victim of excess seeking the physician for some potion to rouse the half-extinct virile sensibilities, but all such stimulation is only playing the death march of creative power in double quick time. Maintenance of the mental and bodily health of the entire man is necessary to full virility, carefully maintained self-control from early childhood, securing coolness and balance of nerve power, being, next to good health, the secret of its preservation. Injuries of the spine, especially the lower half, from blows, falls, or overstrain, produce weakness and sometimes entire loss of action in the sexual organs.

Heavy work, or lifting until the lower part of the back becomes very tired, and its sudden chilling by sitting upon the ground, may cause, in persons of rheumatic tendencies, impotence as permanent as the spinal congestion. Blows or other injuries upon the back of the head may result in an insane activity of the creative powers, or hopeless impotence.

Non-descent of the testes, being retained in the abdomen from birth, is an incurable cause of impotence.

Constitutional disease causing soreness or irritation of the urethra or bladder, of the lower bowels, or any portion of the procreative organs, such as eruptions upon the scrotum, hæmorrhoids, ascari-des, piles, or chronic diarrhœa, may induce temporary loss of sexual power. If the general and local condition be improved, and the brain and spine are sound, many cases of impotence are entirely curable. The cure of syphilitic disease in external organs of generation sometimes leaves weakness in that portion of the spine from which the nerves which supply those organs take their origin. A few attacks of gonorrhœa cured (?) apparently in a short time, and seeming to the patient, at the time, of little moment, always leaves a more or less debilitating effect upon the back and interpelvic nerves, paving the way for permanent weakness, though often not recognized until too late. There are methods of treating the diseases we have been considering which are not wise, although they seem at the time successful, and for this reason I would urge those who suffer to go

frankly and at once to the trusted family physician, or to some one to whom he would recommend him,—not to strangers, for at no time do they need more trustworthy friends and counsellors.

Shame and fear of exposure drives many an unfortunate away from home for medical treatment, only to become the prey of those untrustworthy charlatans who feed upon the fears and sufferings of those who trust them. While there is no one cause more certain in its destruction of virility than excessive sexual indulgence, — the crime of Sodom, masturbation, or sensual emotion habitually indulged, whether in man or woman, — the fact is often disbelieved because the evil results in strong constitutions may not be seen at once.

It is the children of such, if they become parents, upon whom the heavy burden falls, in a greatly limited vitality, with sexual precocity, early puberty, and an excitable, even insane, sensuality, which brings early and premature decadence of creative power.

BUILD WELL.

PART II.

BUILD WELL:

THE BASIS OF INDIVIDUAL, HOME, AND NATIONAL ELEVATION.

CHAPTER I.

THE LOVE OF MANHOOD — ITS HEALTHFUL CONDI- TIONS AND INFLUENCES.

MANHOOD, in all its distinctive features, its native mental and physical strength, is simply the insignia of man's power and dignity as creator. All that he has or claims of precedence, in hardiness or strength, in mental or bodily organization, is due to the necessary fitting for this, God's highest trust to him.

At intervals, from opening manhood to virile decadence, the might of his whole being reaches out with more or less imperative claim towards the fulfilment of that grandest privilege of his life, the creative office. Worthy only the purest respect, this activity of sexual life is so divine in its health, that the low estimate of it, so common to many, degrades the man or woman who holds it.

ADOLESCENCE.

From infancy until the age of thirteen or fourteen in a temperate climate, or a year or two earlier in a more enervating one, the healthful lad should have no disturbing sense of sexual sensibility. Where there is good bodily condition, we are glad to see slow development at this period, for it is a sign of more enduring vigor.

Healthful mental conditions have quite as important a share in the happy inception and growth of the procreative functions as a previous good heredity, and fair physical health. The essential point in the preservation of mental health during the period of youth is clear presentation and honest acceptance of the truth regarding his sexual life. Long before the time of puberty—that birth of infantile virility—the child-man should be carefully taught that the physical seal of manhood is the evidence of a precious trust in his keeping; that no thought in regard to it is just or honorable except that it is the most sacred and noble organ of his body, to be kept carefully from needless handling, irritation, meanness, degradation, from thought or act. There are lads to-day whose hearts would reject any lower thought of themselves and of their manhood as they would turn from theft, blasphemy, or open personal dishonor. A high sense of the nobility and honor of manhood's prerogatives can never be too early or too earnestly inculcated. Our highest estimate of it must fall far below the truth.

If no vicious influence has left its sickly impression upon the soul at this epoch, there will be quickening and growth of all the faculties, and more rapid evolution of strength in all the ranges of activity and will. Ambition is awakened — the wide field of the material world seems inviting to great conquests and achievements — new feelings of independence, of championship, of interest in more exciting and manly pursuits and recreations, now manifest themselves. If previous good habits of obedience, industry, and self-restraint have been wanting, now comes a time of danger.

The push and force of a fresh stimulation of the physical and spiritual energies seeks outlet in new and extended avenues. Now active employment, in useful and improving ways, becomes a binding necessity, and general physical exercise must be a set portion of the work in each day, that the body may claim its due share of the vital energies for its vigorous development. When school duties at this developing age seem most pressing, they must be sufficiently abated to make room for several hours of out-door sports or labor each day. If not wisely guided, the irrepressible forces seeking their channels of activity, first in one direction and then in another, will surely be misdirected. The youth feels a new measure of pride or annoyance in his mother and sisters, false or just, as his developing conscience and intelligence has been rightly educated. If they be wise and true, he will be even more permanently influenced by them than by the sterner parental restraints. A leaning

of mother and sisters upon youths, awakening motives to effort and self-restraint, and the conviction that they may bring happiness and do good to the loved ones at home, is ever an advantage to them.

I have been recently, more than ever before, led to notice how many of our best men, who have arisen to high positions of trust, have been the sons of poor and widowed mothers.

There is at this period a kindly and growing interest in all girls, often in those much older, and a desire of favor and approval. They are held in respect, and their opinion of conduct, if in accordance with the consciousness of right in the lad's mind, has much weight. If the influence of his girl companions be frivolous and wrong, it gives strong bias toward evil. There is new and undefined pleasure in their society, an appreciative estimate of their known and imagined good qualities and pleasant ways, and the instinctive preference of one as possessing most that is lovely and desirable.

The thoughts turn at times from the paternal home to one which shall be a most desirable individual possession, where will be gathered all the treasures the young aspirant to manhood deems desirable, and he is prompted to excel and prepare for life's sterner duties by this thought.

The central figure in this picture is one to whom he will be a loving and beloved friend, who is to preside there, mistress of all the honors he can place at her feet. The heart of the youth, in manhood's purest health, is moved far more by the incentives to

preparation for a happy realization of his cherished hopes than the desire of any especial sexual gratification.

The magnetic thrill, the movement of the nervous currents, is pleasantly recognized, but is not too frequent. There is no more painful consciousness of the nascent function than of the action of a healthy heart or brain. At long intervals the redundant secretions are readily thrown off through their natural channels, and weeks, months, years may pass without painful struggle, or more than a victorious and grateful realization of the possession of manly power. .

HEALTHFUL MATURER MANHOOD.

With the growing strength of maturer life, its obligations and privileges are more earnestly felt, the currents of thought and feeling deepen and widen, the most honorable purposes and purest affections are quickened by the intelligent recognition of a conscious virility.

In persons of the fullest vigor and strongest procreative power, if it has been quietly controlled and never awakened by any voluntary perverted action, it is fully under the dominion of the conscience and will, and under trying and painful temptations is tractable.

Like the temper and will, it may be forceful to its largest extent, compassing the entire threefold being; but if the soul has been, and is, kept with all diligence, leaning upon the help so surely promised, the passion yields to the right, and, thus guided, will

never usurp the place of a furious despot over the heart and life. Under circumstances calling out the affections where there is no return, or where an uncertain, deferred, or crushed hope tries every manly susceptibility, he may have to fight, seeking Divine aid, as one who wars for life and freedom, but each victory brings exaltation of inherent manhood. In subtle and fascinating, or the more gross and low temptations — and every man must meet them — the more healthful the soul-life and its chosen principles of action have been hitherto, the more prompt will be the recoil and triumph over the seductive illusion. There should be no sickness of soul or body from the possession of, or testing by temptation of this ripening power. On the contrary, there is better preparation for the most perfect fulfilment of the varied duties and obligation of a true Christian marriage. If there is love and reciprocated affection (unless there is some unusual defect in organization) there appears a stronger interest in and love for children; a kindlier, more generous feeling toward the whole human family.

In the true man, the conviction that he can undertake almost any hardship and endure great self-denial for the one he loves and her children, is sincere and strong, and will be carried out in life to the full measure of his personal integrity of character.

No effort seems too great to secure and retain the love and possession of the one beloved. No loss or disappointment seems equal to its relinquishment. The highest mark of appreciation a man can bestow

upon the woman he loves is to ask her to become his life's complement, — that finishing of his dual existence which alone elevates him to the possibility of fulfilling manhood's trusts.

It is the just estimate of his wife, children, and home, that is the source of his most rational satisfaction, and stirs most deeply his profoundest convictions and determination to labor, suffer, or fight for their protection. Much has been lightly said and written of the glamor with which this love lures to marriage, but if men and women were true to each other, and tried faithfully to fulfil the obligations of marriage, their homes would be far happier, and they would find that youth's brightest anticipations were more than realized.

THE CREATIVE POWER — ITS INFLUENCE ON THE NERVOUS AND INTELLECTUAL STRENGTH.

The genesic energy begins its distinctive life at puberty, but does not reach its growth till the full consolidation of the brain, spinal cord, and less important tissues of the body of the adult man. This does not take place till the age of twenty-four or twenty-six years in all latitudes. The birth of virility seems not because of the attainment of growth or strength of mind or body necessary to meet its designed ends, but as an important factor in the work of up-building and invigorating all the powers of existence, gradually leading to those later and best developments of spiritual, intellectual, and enduring physical hardihood, which constitute, in their full

attainment, the highest type of manhood. As the nervous forces are stimulated, and, in a degree, fed, by the disintegration of the muscular tissue in exercise, so the elaboration and resorption of the retained procreative elements secure increasing nerve vigor, and more enduring capability in all the possible activities of life.

The ten years from the dawning of virility to its maturity are important as the time of preparation and training for the warfare and achievements which lead to the higher grounds of success and influence, more especially that ripening of practical judgment and intelligence which is so essential to the ruler of every home. The reserved and reabsorbed forces and products of genetic evolution are creative and upbuilding everywhere, not only till the highest capabilities of the individual are perfectly attained, but exert a great preservative influence during the years of decadence.

The interruption by surgical measures of the elaboration of the spermatazoa induces soon the mental and physical characteristics of undeveloped boyhood. The body may grow to full size, but manly capability and force are wanting, and in such cases anything like high intellectual attainment would not be possible. In very early marriages, or where there has been much loss from sexual perversions, there is never found the executive, intellectual, or spiritual capacity otherwise possible for the individual.

DESIGN OF PROCREATIVE POWER IN NATURAL
EXERCISE AND REST.

Creative power was given to convey the gift of an unending existence to others, and to do that work in the best manner possible, there can be no lower estimate of its design. Unlike the appetite for food, which sustains the life of the individual by rational indulgence, the procreative energy gives off life, and is ever exhausting except in its rest and the distribution of that force to sustain other mental or physical activities. It is capable of stirring the brain and spinal cord to exalted, intense action, which, if not early and carefully guarded, takes on an insane unrest which is unmanageable. Perfect control and self-direction of this power *is* possible, and is a strong lever for the control of all others, and nowhere is self-guidance more necessary in order to secure its greatest good. Were we to choose, we should ask of our parents, as our simplest right, that they give us the most perfect organization of soul and body which it is in their power to bestow, though their after-care might be only the protection of the humblest home in a life of poverty. This gift cannot be given in its fulness till the parents have reached a well-preserved maturity themselves.

Within the limits of a well-assorted marriage there is room for all the expenditure of creative power which is well for either parent. In the gift of a new life, the soul and all the vital forces become exalted to their greatest intensity of action, and then,

through the medium of the nervous system, the soul, energies, and physical strength are called from the brain, spinal cord, and every portion of the body, to the centres of reproduction, where they are given off and lost if the natural result be not attained. The return to the individual man for this exhaustive drainage of all the energies is the immortal inheritance given to his children, and a pure spiritual and intense physical happiness which is hallowed in marriage, but accursed outside its limits:

If the sexual act is quite natural and uninterrupted, the strong movement of the nervous currents and of the blood is downward, diverting from the nerve centres, and stilling the tumultuous agitation in the quiet of exhaustion. This quiet is purchased, whether in health or disease, by an expenditure which cannot be frequently made without a loss which would essentially curtail the strength necessary for the daily activities of a useful life. In this connection it should be remembered that no action is so intimately associated with every fibre of soul-organization, and, in health, moves so quickly with the thoughts and feelings. Everyone knows how readily adverse mental impressions will turn the strongest movements of the affections, as well as the tides of physical feeling, to utter coldness or bitter repulsion. There is a wise reason for this great susceptibility, for the ends of marriage should never be reached but in the greatest soul harmony between the parents.

Rest of soul and body is ever the essential element in the recuperation or recreation of either. The

rule, without exception, in regard to all the bodily functions is, that the more exhaustive and intense the quality of action, the more fully it should be understood, the more care needed in its exercise, and the more imperative a requisite interval for rest. It has been urged that the exercise of the creative function was necessary to the mental and physical health and the longevity of every man and woman; but I assert that a life of useful and chaste celibacy is not only possible, but entirely healthful, and much more so than living in a perverted marriage relation, when onanism, unhappy alienation, or sexual excesses are found.

Often in the happiest marriage, for weeks and months, there may be need of the same self-control that enables the unmarried to be happily continent. In the decline of old age, or when there is general loss of power, as in those diseases dependent upon nervous exhaustion or leading to it, rest from all sources of nervous tumult and drainage is imperatively demanded. In such cases voluntary expenditure of virile force is as debilitating as exhaustive venesection under the same circumstances. Thinking men of different nations, in all ages, who have tested the results of conservation of this power in its influence upon the body and intellect, both before and after the period of senile decadence, have borne unanimous testimony to its wisdom.

There is no richer or more desirable gift to man or woman than a full endowment of creative or sexual vigor; but it should be remembered that this vigor

in health, while forceful to the fullest degree, is controllable, and only in impaired conditions of the nervous system is it incessantly unrestful and excitable. It will be seen from all we have said that control of this force is difficult, and certain diseased conditions make it painfully so. Some may say it costs too much self-denial to struggle, wait, and suffer privations, if such is the price to pay for the highest manhood, but it may justly be asked in return if there is anything in life better worth striving for? Is any high attainment ever made without effort and trial? And what is the possession of millions, the fame of the poet, the scholar, or the artist, with individual degradation? There is no success worth the name for any of us save as we are a success *in ourselves* — in the personal attainment of true manliness. Years of careful study and observation as a physician prove that this method of self-control, considered so hard, is by far easier than an incontinent life, and more conducive to happiness, health, longevity, and the highest intellectual and spiritual attainments.

PHYSICAL HEALTH OF THE PROCREATIVE ORGANS.

Good general health is the only basis of fair local health, and this is nowhere more true than of the organs of reproduction; and the best evidence of the health of any organ or set of organs is quiet and painless functional activity, both in their healthful exercise and rest. There is one prevailing error leading to grave misunderstanding on the part of many regarding the existence of disease of the pro-

creative system. Nervous excitability or intense unrest, either general or local, is often esteemed an evidence of strength, when it is, in fact, the sure sign of the loss of vigor; and the undue unrest is just in proportion to the measure of diminishing power in the self-adjustment of the nervous forces. This law will be found to apply to all mental and physical conditions, to the functions of the brain, heart, lungs, and digestive organs, as truly as to the muscular and procreative system. These conditions of intense excitability always result in final loss of power, which is permanent; paralysis, irregular action, and impotence are the results of unresting excitement of the sexual system.

The health of these organs, in their influence over body and soul, has its expression in quiet well-doing, not in unrestful turbulence; and the maintenance of healthful quiet of each power and faculty, when not usefully active in its legitimate service, will do much more to promote intellectual strength and a vigorous longevity than can be estimated. Good general health, and a slow and but half-heeded development of the germinal cells, and consequent virile power, is evidence of the best vigor of the genesic function. The more nearly this condition is approximated during the entire period of maturing and mature manhood, the better for the future strength of the individual and his descendants. From the beginning of the genesic activities through life, the glandular secretions and the sperm cells will be thrown off naturally and safely through their usual outlets, with more or

less aphrodisiac sensation, three or four times a month, and in very healthy persons even less often. Let it be clearly understood that this loss of the genesic fluids is as natural as sneezing, or the action of the stomach or kidneys; as much a matter of safety to the individual as any of the wise arrangements by which the physical machinery is able to balance its forces, and, left without mental or physical worry, never does harm. In many instances this degree of seminal loss is regarded by parents and young men as a serious ailment, and ignorant or unscrupulous practitioners have urged it as a reason for unscrupulous treatment or an adulterous life. In mild departures from the natural conditions stated, active life in the open air, sending the nervous currents, and the blood with them, dancing all over the body, supplying all the organs with needed energy, would right the tendency to congestion of the procreative organs more than all local interference. This moderate loss is not an evidence that the young man needs marriage or a mistress, for it occurs in the most healthy men spontaneously, and is a natural indication of the surplus vigor that any man has to spare, in his full strength, even in the happiest marriage.

The nervous sensations accompanying this functional action should ever be happily recognized (never as a crime or evil), and then left to rest. They should not be voluntarily encouraged or induced, or the vital energies would soon be unduly called to the sexual organs, and diseased action result.

MENTAL AND PHYSICAL HYGIENE.

Be honest in trying to get just ideas of a true, healthful manhood and womanhood, and choose the simple truth, whether it is pleasant or not, for no one can stand long or safely upon any other basis.

Avoid as poison the vile books or pictures that give lying, degrading views of the most sacred things belonging to human life, and let alone the love-sick, sensational trash that floods the world.

It is no better to feed the mind upon such aliment, than to try to build up a strong, healthy body upon delicate poisonous confections because one happens to like them. Do not cherish in the most secret chamber of the heart any current of thought or desire which God could not bless if lived out openly, for thoughts and desires are the *acts* of the soul, the real man. Every one knows how the most hallowed and honorable thoughts of genesic affection will send the nervous currents bounding and surging through the brain, and along the spine to the pelvic organs, till every throbbing artery in that locality is loaded with blood. The vile, salacious thought permitted has power to keep up constant nervous action of this kind, causing not only intense unrest of brain and spinal cord, but, through these, permanent congestion and disease of the sexual organs, with the train of nervous diseases referred to, in the chapter upon the diseased conditions of this power. Such results from mental impressions show how directly the soul presides over the creative trust, and how important

it is that mental and moral influences should be carefully guarded. The heart here must be kept "with all diligence," for "the issues of life" to individuals and nations depend upon it. As mental action can produce such changes in the circulation of the blood towards the procreative organs, so it has great power to reverse this movement, and send the currents of blood and nerve force back all over the body into their accustomed channels. The ability thus promptly and happily to redirect these forces lies much in the estimate in which this precious trust is held, and in the habitual soul-choices of the individual to do what is right at whatever cost.

The mental and physical rationale of the management of this power is simple. Regard with all honor the stirring forces, and ever think only with reverence of their hallowed design, either in your own life or others. As you recognize a movement of them that would lead you to do wrong in act or thought, lift up your heart to the Divine Helper for aid to control them. With a quiet muscular self-directing movement, like that used in resisting urination and defecation, the nervous excitement can be stayed, and a reversed action will slowly take place, and with the restoration of equilibrium thus gained, the blood-vessels will unload themselves without secretions or loss, and the reserved forces are ready for diversion into other avenues of usefulness. Active absorbing occupation, especially physical exercise in the open air, which induces deep and quiet respiration, greatly aids in this redirection of the strength.

Persons of strong sensual tendencies, inherited or resulting from disease, of full habit, or very excitable temperament, whose avocations tax the mind and nervous system, confining them almost wholly to a sedentary indoor life, are liable to much suffering from undue genic excitability. With such the necessity of carefully regulated exercise and well chosen good habits is very great. The health lift is, for them, a valuable means of exercise, as it brings into use at the same moment almost the entire muscular system, making some four hundred calls from the nerve centres, and the points of internal congestion, towards the surface and extremities of the body, thus relieving the overfilled organs, and giving the quiet of balanced forces to the entire nervous system. For the benefit of those who have not the advantage of the "lift," and yet need its benefits, I will suggest a plan which can be followed anywhere with equally beneficial results, not omitting the important requisite of cool, fresh air, without which half its value will be lost.

Stand, stretching to the utmost height, upon the tip-toes, at the same moment stretch the arms by the side, extending and stiffening the fingers, so that they cannot be bent; maintain this position while breathing deeply three times; then sit, while breathing twenty times; repeat the next stretching upon the toes, with the hands firmly clenched.

These alternations of stretching, and the quiet, deep respiration sitting, may be repeated from seven to fourteen times, or until the sense of rest or quiet is

pretty fully established; it is a resting, rather than a fatiguing process, and should be taken steadily and quietly, not violently, always breathing through the nose. If dizziness or swimming sensations about the head occur, it is only an evidence that the freshly aërated blood going to the head is crowding out the sluggish venous accumulations, that need replacing by the new. This exercise may be taken at any time three or four hours after meals, particularly before retiring at night; and the habit of full deep respiration after retiring will still further quiet the nervous system, aiding in the maintenance of good circulation during the hours of sleep. Many a fit of unreasoning anger or worry, of fretful irritation, or passional excitability, may be quieted to an easy self-mastery, by these and other methods of physical exercise which bring balance to the disturbed nervous forces. Above all things, the sexual relation, in marriage or out of it, should never be resorted to — as it not unfrequently is — as a means of dissipating worry or other forms of irritability; it only fixes a habit which may lead to most disastrous parentage, and is only harmful to the individual.

There is but one estimate of this whole subject which is just, and that is, to hold this trust as the highest God has given, to be kept inviolate from any perversion from its grand design, even in marriage.

In looking upon woman she should be regarded only in the light in which she stands with her Creator, her womanhood being his royal seal of motherhood, of her highest obligation to him, to her husband, her

children, and humanity. No one will deny that every child should have a pure motherhood, — it is its *right*, however lowly born. It would seem as if this instinctive sense led even the basest men to demand chastity in their wives, even while they forget God's like demand upon them. *He has given no human being the right to take from man, woman, or child the power to confer or receive unsullied the gift of life.*

However poor and helpless a woman may be, however she may despise her integrity of virtue, and, as a courtesan, trail it at your feet in the dust of a chosen degradation, there is but one right way for every true man to act toward every woman — which is as he would wish another to act towards his own sister, wife, or daughter. Another truth should never be forgotten, that not only the proper use, but the rest, of sexual power, is creative and beneficent.

Whether it be devoted to its only permitted expression of love in a well-chosen Christian marriage, or kept resting quietly and sending its energizing life into noble activities on every hand, or whether it causes the bitter pain of disappointed love, it will, if held in trustful obedience to the Divine law, result in a manly elevation which is more desirable than all sensual gratification.

CHAPTER II.

THE LOVE OF WOMANHOOD. — ITS NORMAL INDICATIONS.

As the mother, sister, and dual complement of man, woman has like interests, sympathies, and aims, and with him shares in the twofold work God has given them as creators.

As man represents the dignity of mental and material force, so woman, possessing a full share of the same creative energy, holds a larger store of the preserving, enduring qualities of love.

Let us not forget that father-love and mother-love, the fruition of the dual affections of our race, in their perfect health bear likeness to that of Deity. All the peculiarities and characteristics of woman are due to her essential fitting for her exalted part in the creative office. If, upon assumption of her highest trust, woman in God's good providence bears more of the personal burdens and privations of this twofold work, there is also in store for her the greater honor and joy. In her intimate and prolonged control over the initial sources of educational influence, there is given her a wondrous compensating sway over the destinies of her children, over the future fathers and mothers of our race. Did every woman fully understand this power so often bitterly

rejected, or selfishly put away, she would cherish it as a most valued treasure, and feel exalted in its possession.

PHYSICAL HEALTH.

In girls the infancy of nubility commences a year or two earlier than in boys. As in the case of her little brother, the child should have no consciousness of girlhood till twelve or thirteen years of age, when comes all the mental and physical awakening to a fuller life. Like the same functional activity in boys, its work seems creative and upbuilding, till the maturity of the mental and physical organization.

The same exaltation and evolution of force appears, the physical contour changes, all the processes of nutrition are more active, and a quickened interest in her brothers and their behavior, and in all boys, manifests itself. There is a subtle sense of attraction and stimulus in their society, and a desire for their esteem which leads girls to cultivate those amenities and qualities of person or character which render them attractive. Well is it now for them if parents have so trained them that they have learned in a measure to discern the false and genuine indications of good in character and life; for if their brothers and boy friends have a just estimate of that which is worthy and estimable in women, their influence will lead girls to try to please by actual worth, rather than by the fascinations of dress, and superficial accomplishments. The vital powers seem not only quickened by, but to thrive upon, the ovulating processes, which, if properly conducted, give

back to the system a natural and healthful stimulus to that full growth and consolidation of muscle and brain which gives strength of nerve and intelligence to the genuine type of healthful womanhood. The needs of a matured vigor before parentage are fully as great as in man, and are even more imperative by reason of the continued mental and physical strain incumbent upon her. Without it we can neither expect nor find those elements of self-control, endurance, intellectual capability, and calm judgment, which alone render her fit for positions of responsibility and trust, of which—and none will dispute this fact—the highest is that of mother.

Had we fewer child mothers in years, and fewer of those enervated by puerile habits of dependence, and cultivated weakness of body and mind, we should have a race of stronger, nobler children, for, as in man, the tissues of body and brain are not perfected till from twenty-two to twenty-four years of age.

HEALTHFUL OVULATION.

So much has been written of the anatomical and physiological characteristics of the wonderful provisions for maternity, that I shall refer to that part of the subject only as it seems necessary to give clearer understanding of the material and moral obligations it indicates and permits. The ovaries, or egg makers, are small, flattened, ovoid, grayish-white glands about the size of an almond, and somewhat similar in shape. They are fastened to the uterus by white fibrous elastic ligaments, about one sixth

inch in diameter, and two inches long. The uterus, which subserves the same purpose for the human embryo as the nest for birds, — a place where, with sheltering care, the embryonic structures may be safely and perfectly developed, — lies midway between them. At each upper corner of the uterine cavity the fallopian tube enters, which tube is from four to five inches long and opens at the ovary by a trumpet-like expansion, fringed by some twenty to thirty finger-like terminations, one broad one being fastened to it, leaving the hand-like cup to lie over the organ, and move freely upon the smooth, moist, serous surface of the ovary. The opening in the centre of the half hand and half funnel-like expansion is slightly larger than at the point where it enters the uterus, where it is so small a bristle would not enter easily, and the finest knitting-needle would greatly stretch it. The germinal cell or egg is so minute that it can only be seen distinctly by a microscope. Its appearance is like that of a minute soap bubble, yet it has all the elements of embryonic development as perfect as in the egg of the common fowl.

The size of the eggs of all birds is due to the fact that the materials for the structure of the perfectly developed chick are stored with the life principle in its shell. From one to five of these ovules, or little eggs, are set free from the ovary at one time, and some may be lost in the abdominal cavity and absorbed. If they do not accidentally miss communication they are carried down the fallopian tube to the uterine cavity, where they remain

from fourteen to twenty-one days, when they are lost.

The minute egg is forced onward to the uterus by a vital movement similar to that which pushes the food downward in swallowing.

Mental shock or unnatural excitation may reverse the movement and lead to serious consequences. This process of ovulation (*la ponte*, as the French physiologists term it) occurs once in twenty-eight days, and is attended by a sanious discharge for three to five days. In health this loss is slight, a few ounces only during the entire period. The ovules are set free any time from one to two days before the appearance of this bleeding, and during the time of its continuance. There are little scars left, marking the vesicles or cells where they were formed, and they do not always show the same stage of advance in healing, hence the conclusion that they do not maturé exactly at the same time, but within an interval of a few days. The loss of blood at the menses is from the congestion which is a result of ovulation, the perfect process being accomplished through the vital action of redundant forces. During the development of the germ cells the abdominal and pelvic as well as the uterine and ovarian blood-vessels, become filled with blood, and in this over-rilled condition of the organs, the bleeding occurs from minute vessels opening through the mucous lining of the uterus, much as bleeding would occur from the nose and relieve general congestion about the head. In this way permanent congestion from

ovulation is prevented, the blood lost being as good as any in the body, and if it seems otherwise it is from some diseased condition.

In the perfectly healthy girl or woman there is no serious mental or physical disturbance at this time, but there is a somewhat less settled condition of the nervous system, a sense of *malaise*, weariness, fulness, or dragging, about the loins and lower portions of the abdomen, during the first few hours, perhaps showing itself slightly for twenty-four hours. The usual activities are not materially interfered with, a moderate amount of exercise being favorable to healthful menstruation.

The healthiest women I have known — those who have held through a long life more than the usual high average of health to the advanced age of eighty or ninety years — have borne the testimony given above in regard to the function of ovulation. The loss of blood was slight, and limited to about three days, and rarely, save at times of unusual ill-health, painful to a degree greater than discomfort.

Several of these women, from varying stations in life, had borne respectively from six to twelve children; one had been twice married, but was childless from natural reasons; three were happy and useful unmarried women, and all passed the menopause without unusual ill-health, incident, or accident.

I cannot forbear adding here what I believe to have been an important aid to health and longevity in all these exceptional cases among women. They were all active physically to the latest period of

their lives, and were resolute, happy women, doing useful and willing service in that which God in his providence placed before them as their life duty. They also carried with them the jewel which has such alchemic power to give vigor to mind and body to those who have it,—the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. The average longevity of women is, for several reasons, greater than that of men. The struggles of war, the large and constantly increasing mining interests, the perils of adventure, and exposure by sea and land, decimate our male population.

Woman's province as wife and mother is not unnatural or unhealthful, nor is the completed round of maternity, with its duties and cares, in any wise calculated to limit or shorten the life, but rather to improve and extend it. It is a life calling for consecration, patience, and self-denial; but, like our Saviour's life of loving ministry, the mother's love and self-sacrifice becomes the strongest saving power in the lives of her children, in the up-building of the home and the promotion of national well-being.

Women are more highly susceptible in nervous organization than men, but we must not attribute to womanhood the results of morbid or diseased nervous action, which will be always associated with a sickly imagination, or those debilitating habits of dress and sedentary indoor life which cause feebleness in children or adults.

The physical life of woman is not only planned for the exercise of much muscular power, but she has

those qualities of vital organization which prepare her for endurance, and that tenacity to life which is a surer pledge of long life than great strength. This conservation of the forces is shown in the renewal of the energies after the cessation of ovulation in those who have repeatedly borne children, where there has been no deviation from the normal round of maternity. The change of life, climacteric, or menopause, as it is variously termed, is regarded by many with grave apprehension, but it is the presence of disease that makes this period a time of danger, and if the general and local health be kept good, there is no reason to fear that it will not pass as safely as the introduction and maturing of womanhood.

HEALTHFUL MENTAL WOMANHOOD.

In childhood there should be no consciousness of sex other than that of the physical difference between boys and girls. If there is no evil heredity or poisonous influence awaking the sleeping sexual feeling, the brain remains undisturbed, receiving those varying impressions of daily life so needful to the growth and happiness of children. If womanhood comes in the seclusion of ignorance as to its meaning or ends, the sense of it is vague and indefinite. The early and later manifestations of awakening womanhood under these circumstances are but a kindly and tender feeling, all undefined, towards father, brothers, and friends. There is nothing prurient or sickly even in the stirring, magnetic susceptibilities of ovulation, but pure, healthful, growing womanhood.

It is as beautiful in its unsullied innocence as the snow, but it has not the purity and tried durance of conscious motherhood seen in the highest type of woman. This true loyalty to man and to her race in elevation of thought, word, and act, has but one counterpart in all the wide universe, and that is the integrity of a conscious, tried, and triumphant manhood.

This love of woman in its genuine characteristics brightens and beautifies her whole life, whether married, widowed, or occupying those positions of duty and limitation where a well-assorted marriage is not in God's providence assigned her. The wisdom and purity of this sacred womanly love, and its influence over those with whom she is associated, will ever be the measure of her real usefulness, for there is not a husband, father, son, or brother who does not need its healthful influence from the cradle to the grave, and is not the better for it.

It is this mother-spirit in the nurse, in her ministry to the sick, that adds the richest value to her service, and in the sister that leads her to throw about the father and brother the restraining love that encourages and holds them from wrong-doing, and bears personal suffering if she may do the loved ones good. The teacher, whose brave heart reproves the wrong and cherishes the latent good, has prevailing power through it over wayward pupils, and the matron, in her ministry to the deaf, blind, idiotic, degraded, and besotted, finds her stronghold for usefulness in this womanly self-sacrifice and love. The

missionary among the repulsive women and children in our own and distant lands carries, if she would succeed, the same mother-love to the fallen and helpless. As wife and mother, if this love be not the guiding impulse of all her conduct in her own household and toward the two families where she is to sustain the duties of daughter and sister, woman must fail to attain her greatest usefulness, however exalted in point of culture and wealth her position in life may be.

CHAPTER III.

PERVERTED OR DISEASED MANHOOD AND WOMANHOOD.

A CONDENSED review of the sad cases of diseased and degraded manhood and womanhood recorded in the archives of medicine would fill thousands of volumes. In our works upon medical jurisprudence, and in the national penal codes, are filed numberless histories of the unequal contests of civil law with this hydra-headed evil,—contests in which the wisest legislators have lost heart and felt that their efforts for good were fruitless.

The most thoughtful philanthropists tremble at its subtle, venomous poison, blighting the treasures of our happiest homes. The physician, stirred by the simplest feelings of humanity, shudders as he sees the self-immolated victims, from early youth to the decrepitude of age, with careless thoughtlessness or wilful blindness slipping in the ashes of a vast volcanic crater, whose depths are fathomless. Every physician who has labored to save to a redeemed manhood or womanhood even quite young persons who have become the subjects of perverted creative power, knows how hard the task has been. Those who have had the charge of our hospitals, insane and other asylums, reformatories, and prisons tell the

same sad story of almost hopeless effort and failure. The fully saved and redeemed ones from this volcanic abyss are fewer than from any other form of diseased or perverted action of soul or body, and it reaches and is alike destructive to boys and girls, if they are exposed to like infection.

The more intense and highly wrought the general status of organization in either, the more complete and rapid the destructive results of the perversion. It is my settled conviction, after years of careful observation and reflection, that the only way to stay this widespread, baleful influence must be found in the home. Prevention must be the earnest endeavor of every father and mother, of every human being who would stretch forth a hand to divert the tide of disorder and suffering which must sweep through every life where this high trust is perverted.

I am aware, from a most extended observation, that few comparatively among the masses of our fairly intelligent people have truthful ideas of what is health and what is disease of the genesic faculty. It is a grave matter that some physicians, fully educated and occupying positions of trust and influence, not only hold, but teach, that which is not true regarding it. In every community there are persons whose false and perverted bias of thought and action in private, in our stores and groceries, and in the bar-rooms of our best hotels, would cover with blight the very name and memory of every mother. This is only a sad proof of the unalterable truth that all human beings, whether men or women, carry with

them an atmosphere of what they really are, and their sway over others, so far as it extends, moulds them to its own likeness. For this reason I have taken the utmost care to be true, even to minuteness, in the details of healthful and diseased conditions of the procreative power.

MENTAL MANIFESTATIONS OF DISEASE.

As mental perversions take precedence of all other sources of the ills we seek to remedy, we should consider them first. In all cases curative measures should begin with the sources of disease, not with remote symptoms. The control of thought and its results in determining destiny is justly measured in the curse God gave his own people, "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Our Saviour teaches the formative agency of thought in shaping character, and the great results of life, in the following earnest words, which will stand true as long as man exists (Mark vii. 21): "For from within out of the heart of man proceed evil *thoughts*, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man." (Matt. xv. 19): "For out of the heart proceed evil *thoughts*, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man."

In the earlier ages, the world's wisest teachers recognized the power of thought in determining man's destiny. (Isaiah lv. 7): "Let the wicked forsake his way, and the unrighteous man his *thoughts*; and let him return unto the Lord; and he will have mercy upon him and to our God, for he will abundantly pardon." (Isaiah lxxv. 2): "I have spread out my hands all the day to a rebellious people, which walketh in a way that was not good, after their own *thoughts*." (Prov. xxiii): "For as he *thinketh* in his heart so is he."

The sickly thought, in boys or girls, may manifest itself at an early age, and the danger is equally serious to either; the extent of the mischief and its rapidity of inoculation being gauged by the intensity and excitability of the child's nervous organization. There is certainly no train of thought which so easily rouses brain and spine to an insane activity as this one, and the earlier it is awakened the more fixed its abnormal consequences if left unchecked. Notwithstanding the powerful determining influences of heredity, if there is a fair measure of moral and physical constitutional strength, the *thoughts* awakened and cherished in the child's mind will have more to do than we can estimate in overcoming the native bias, or greatly retarding its development.

Vicious teaching, awaking at an early age aphrodisiac sensations and the *thought* that this irritation does no harm, is usually the initial lesson in self-degradation.

When children show leering, prurient curiosity,

and evince a desire to touch themselves, or other children, or adults, in an improper way, *it is not accidental*, but there are diseased thoughts at work which will bring their natural physical consequences, congestion of the sexual organs, and the hastening of puberty.

In my professional experience, I have known not a few instances of purely mental self-abuse, causing in lads the loss of spermatic fluid, and in girls profuse leucorrhœa, when no mechanical irritation of the sexual organs had occurred. Of course, the brain activity originated the excessive action of the organs and their redundant secretions, and cure of such diseased activity can never be secured till the mind and brain are healthful.

Parents have many times asked me, in all seriousness, "What is the meaning of masturbation or self-pollution?" *It is any mental or mechanical action which produces voluntarily the genetic thrill and its accompanying secretions, and consequent movements in the brain and spinal cord.*

Many say: "I cannot see how so slight a cause can produce so much harm."

The reason is this: the procreative organs are so arranged in both sexes, that through the medium of the sympathetic division of the nervous system, the brain and spinal cord—in fact every element of the soul and body—are in direct communication with them. With mental or physical excitation, there is great exaltation of the action in the brain and spinal cord, with congestion of the procreative as well as

the nervous centres. Next follows the movement downward, to the pelvis, of all the creative forces; and the vital energy, which is the source and sustainer of all human activities, is given off and lost.

The disturbing brain influence is kept up quite as certainly by the states of *thought* and *feeling* as in any other way, and may become so constant as to produce the most exhaustive drainage of the strength. This automatic action, once established, shows real failure in the brain and spinal cord to maintain healthful functional action, so that sexual sensations, with involuntary secretions and losses, are as often the evidence of diseased movements in the nerve centres as of disease in the organs themselves. The most casual consideration may discern the wisdom and necessity of this wonderful complex action of soul and body, in giving to man creative power, and also how easily it may be abused.

It may seem incredible, but instances have come under my care when, by the stimulus of a morbid imagination, and the action of will in obedience to it, without the slightest mechanical touch, the genetic thrill and its attendant secretions were repeated many times in a day and night. One case was that of a poor child who had been confined to her room and bed for several years, and though not twenty years of age when I first saw her, her life forces seemed to be utterly exhausted. The nerves had so taken on this habit of action that the brain and spinal cord were continually in a state of unrest from it, and there remained no mental or physical

power, or desire for recuperation. Loss of muscular power, will, and intellectual incapacity, in a greater or less degree, always supervenes upon loss of nerve power, in this as in every like drainage.

The disturbed unresting state of the brain and spinal cord, and of the entire being, kept up by every form of salacious feeling, is the reason why it so readily takes on an insane activity. We find in different subjects every grade of abnormal action, from the loose unkept thought which produces brain excitement and local plethora, to the uncontrollable raving and delirium of nymphomania or uterine furore in woman, and its fearful counterpart, satyriasis, in men.

In these poor victims of diseased and perverted conditions, the brain and spinal cord, and the entire procreative system, seems seized with an unquenchable fire, which grows more furious with every effort to indulge its insatiable demands. The hapless sufferer in famine, dying slowly but surely from starvation, knows little of misery compared with such wretchedness as this.

Many suffer from this condition at intervals, and there are no living beings more to be pitied than they. I am sure that the beginnings of these insane conditions are often but the consequences of unrestrained thinking, the thought being the nourished seed, the indulgence of sinful acts, the growing upas tree, and all the sad results to body and soul, "*the fruit of the thoughts*" which have not hearkened to God's law.

A single instance, from the many I could cite, will illustrate this power of thought in inducing sickness, both of body and mind. The case is that of a young lady, the daughter of a physician in high standing. She was a fine musician, having a sensitive and highly wrought organization, and held the position of organist in the church where her father was a prominent vestryman. The rector becoming a member of their family for a year, — an unmarried man of fine physique and personal address, and also a good musician, — there was much sympathy and pleasure in their acquaintance, which was very naturally an intimate one. He accompanied her to and from rehearsals, came and went as brother and friend in the family, yet never, by any means save kindly attention, indicated any special regard for her, and they parted with the understanding of a merely friendly correspondence. Injudicious friends often rallied her upon this intimacy, one of whom, referring to the rector as a lover, talked to her of the sensual view of marriage almost wholly, till her mind and nervous system became an easy prey to depraved conditions. The coveted correspondence grew less, and the heated imagination became more unreasoning, and when, at the end of a year, the news of her friend's marriage came, she became dejected, nervous, dyspeptic, and lost her appetite. A hacking cough, which had appeared at intervals during the past few months, became more serious, and she was confined to her room and bed. This state of things grew gradually worse, and her father, suspecting some mental cause

which he found himself unable to reach, and feeling that a change was necessary, brought her to me.

For a time there seemed a gradual decline, as she did not wish to live, and would make no effort towards recovery. The loss of nervous power was such that there seemed too little vital energy to keep the physical machinery moving, even in response to tonics, yet there was not sufficient disease of the lungs to make a fatal termination from that cause alone a necessity. One day, almost in despair, sure that I had in no way reached her diseased condition, I persuaded her, little by little, to give me her confidence so far that I knew all the steps that led to the cause of her trouble. The weak back, the constant fluor albus, the local as well as general nervous irritation, imperfect digestion and feeble will, all told the same story of subjugation of the high trust of womanhood by cherished perverted aphrodisiac feeling, till the forces were drained, and the nerve centres weakened, by an automatic action of the sexual function and the attendant sensual experiences, till there was, indeed, little strength left for recuperation. In the course of a year or two she became as well as any one I ever knew after such an enfeebled condition, but the first step in her recovery was in earnest seeking for the soul's redemption from diseased and perverted *thoughts*, and in holding the precious creative trust in its true light. Divine help was her quickening power all through her recovery, which was gradual, being, in some respects, a process of mental and physical reconstruction.

I could cite instances in youths, from fourteen to twenty years of age, where muscular debility, involuntary losses, and feebleness of will were due to the same perversion of mental action and automatic drainage of vitality. The morbid currents of thought and feeling may or may not be associated with one of the opposite sex ; but, however this may be, the result of the whole round of mental masturbation is evil, and that only,

Not a few of these youthful sufferers, regarding their symptoms as the evidence of local disease, have been subjected to treatment by specialists whose advertised empiricism caught them as their lawful prey, and subjected them to painful and unavailing treatment for the local symptoms of their malady, which were the result of mental conditions. I wish all our skilled and worthy surgeons were free from the error of placing medication, and surgical or any methods of merely local treatment, prior in importance to the re-establishment of healthful balance in the mental and nervous conditions.

I am well assured that in all treatment of diseases of the procreative organs, in both men or women, the first aim should be to build up good health of soul and body, and set the nervous currents coursing through those many channels which distribute strength to every part of the body.

MECHANICAL IRRITATION AS THE CAUSE OF
PERVERSION.

Painful as this whole subject must ever be, it is nevertheless the duty of parents and all those who have the care of the young, to understand fully that most important work, the intelligent *prevention* of evil to those under their care. Mothers are not only the natural educators of little children, but their guardians in the highest sense; and none in the world should be more clearly intelligent in all that pertains to the well-being of the developing minds and bodies of children. In speaking to mothers of the habit seen sometimes in the very young, of constantly touching the genesic organs, and of its disturbing influence upon the nervous system with excitable and sensitive children, they have very often said, "I never thought so slight a thing could be wrong; what harm can it do?" The answer to this question has been fully given from a physiological standpoint, but a few illustrations from actual life may make the connection between the mental and mechanical causes of diseased action more clear, so that the danger, better understood, may be more perfectly guarded against.

Mechanical irritation may be instituted in various ways, as friction with the hand, the touch of other children, titillation with a stick, feather, or any object whatever, sliding down banisters, climbing a pole, sliding against the corners of chairs or benches, or any touch which awakens the sensibility of the nerves in that part of the body. One of the worst

cases, illustrating hapless ignorance, was a lad of eleven years, who showed a great degree of muscular debility, nervous exhaustion, and feeble digestion, and not a little evidence of actual brain disturbance, urinalysis showing a heavy loss of the phosphates. From a mere child, in his mother's room, he had the habit of throwing himself on his face upon a couch, and with one foot upon the floor, and the genetic organs upon the edge of the couch, he would, for an hour at a time, or till he fell asleep, push himself slowly backward and forward, speaking of it always as his way of resting. I found he had, in very early childhood, realized a pleasurable sensation which increased, varying at intervals, and for the last year there had been seminal secretions when there was unusual excitement. Of course, as the nervous currents and blood were more and more directed towards the pelvis, congestion and a secretion (premature by two or three years) were the consequences. In very young children no secretion exists until puberty, unless from inflammation, or from some strumous condition, as in scrofulous affections; but in the case of this lad it was caused by the unnatural local excitation. It appears strange that so grave a fault should occur daily under the eyes of one or both parents for several years, and neither suspect any wrong. The boy protested that he had no idea he was doing injury to himself—was the only child of respectable parents—had inherited a tolerably balanced organization, and when made fully aware of the nature and certain evil results of the habit, as also the precious trust

God had given to his keeping in his opening manhood, he bravely seconded the general regime necessary to his recovery. This plan was largely hygienic, — active employment in the open air, as far as possible, giving him interest in varying and rational occupations much of the time. Reading and quiet games filled the evenings, with such pleasant social and intellectual entertainment as a small village afforded. Of course the weak and fretted nerves of the procreative system were put to rest as far as possible, not to be roused by thought or mechanical irritation. At fifteen he was fairly master of himself, as he was proud to assert, this triumph having been attained at an expenditure and growth of moral muscular power worthy of a maturer manhood.

A child of three years was brought to me by his parents for consultation, who for more than a year had the habit, when lying upon his face upon the floor, of fixing his toes and pushing himself more or less rapidly backward and forward. After a time, what they supposed to have been mere childish play became a common occurrence, and he grew nervous, with a perceptible diminution of vigor, and interest in the accustomed active sports of childhood. At these times his mother, in going to him, found him usually, after a few moments of this kind of supposed play, much excited and in a profuse perspiration. Both parents were healthful, of excellent character, and had enjoyed the best intellectual advantages.

This little boy was the grandson of a college president, was a finely developed child physically, but had

a larger brain than was usual at his age, which made him more liable to injury from any form of nervous disturbance, and no other could well be greater than this.

The parents were much in doubt as to the nature or result of these unusual manifestations in so young a child, though the father asked if it were possible that any erotic sensibility could have anything to do with it. Watching did not reveal any physical cause for this form of excitement, and the conclusion seemed most just, that within two years the little patient, in moving about upon the floor, had accidentally experienced the tickling sensation which lured him to the repetition of the peculiar method of mechanical irritation. With proper care, recovery followed gradually upon cessation of the habit.

PERVERSION FROM CORRUPT ASSOCIATION AND TEACHING.

There is no more important care than that of the choice of the proper nurses, attendants, and associates for children, as they will often receive from them more educational influence than from those who are their rightful educators.

I think we may safely assert that for one instance of perversion from mere heredity, or accidental awakening of the aphrodisiac sense, three to five arise from education through other children or adults.

A little girl residing in Brooklyn, from the age of six to nine years, was at intervals touched and

tickled by a trusted man-servant, who frequently carried her in his arms to and from school, or would bring her in the early evening from a neighbor's house where she was permitted to go and play. His injunctions to secrecy, by exciting her fears, kept her from disclosing the wrong all that time. Another child of ten was for several years secretly tampered with by a boy playmate, who later did her the greatest wrong. At nineteen she was married to a good husband, but was through life a nymphomaniac. The disease was hidden by marriage, but was *never* cured, as such cases seldom or never are by marriage. Nurses and attendants, in order to quiet children (and boys and girls are in equal danger) have irritated the sexual organs, by a slight tickling, its consequences being only evil, and perhaps incalculably serious. In several instances, under my own observation, of results after some such awakening of sensation, the unsuspecting child has sought to perpetuate and increase it by various measures. Hastened and premature puberty, great nervous excitability, muscular weakness, a peculiar obstinacy or inertia of the forces of volition, chorea, or Saint Vitus's dance, and epileptic seizures, have been directly traceable to the sexual irritation.

The following touching story, told me by a personal friend, the trusted physician of the family where the circumstances occurred, will illustrate the necessity of close parental care. The parents were conscientious people, having more than usually advanced views of the importance of healthful habits for their

children, and their two sons of eight and five years had rarely been sick for a day. Both were well developed, happy children, quite the pride of their father and mother. The elder child grew nervous and excitable, his appetite and digestion uncertain and fitful, becoming listless and disinclined to outdoor, or in fact any kind of active play, moody, and often irascible towards his little brother, of whom he had always been very fond. The mother, in giving these details, asked for a prescription, saying "If the child is not better soon we will bring him to you." Some time elapsed, when a second letter gave the following statement. "G — was taken so ill that his father took charge of him at night, having tried your prescription, and general directions, but without good result. About two months ago his father retired with him one night unusually early, and after a time, observing some movements which led him to turn quickly towards him as he was yet awake, he found him, to his surprise, rubbing the skin about the urethral opening, which he checked at once, and, upon questioning him as to how he learned this habit, found him obstinately reticent. We tried separately, for two or three days, to learn the source of the mischief, but he only said he did not like to tell, and it was not until very decided threatening of punishment on the part of his father, that he acknowledged that the teacher who taught our school last winter, and was one of our family, had been the cause of all the trouble. He was fond of our little boy and several times slept with the children, by his

own request, when the weather was very cold, and you will imagine our surprise and distress at this discovery when we had always carefully guarded them. His father and myself have been giving him all the teaching and care we could, following your general instructions, and he has decidedly improved. About a week since we thought he had so far recovered that he could sleep again with his brother, and on visiting their bedroom I found G—— with both wrists tied to the bedpost nearest him, with two handkerchiefs arranged with a slipping-knot, into which his wrists had been fastened above his head. Thinking in some way the younger boy had intended to play a trick upon the elder, I gently unloosed them and placed them under the clothes. In the morning I called the supposed mischief-maker to account, when he denied all knowledge of the matter. In speaking with G—— about it, he said, "I did it, mamma. You know I want to do right, but sometimes those naughty feelings come so strong, even when I am asleep, that I do wrong before I know it. I knew how to make a slip-knot, and I tied my hands myself, for I am determined not to do the wrong when I know it." I knew he had always been conscientious, so that we have rarely had to correct him, and that he was much moved when we explained to him the wrong he had done; but we were quite surprised at such decided effort at self-control on his part.

A touching lesson is told in this simple story, for this lad had a more than usually good heredity, not only mentally and physically, but of more than

ordinary moral sense; and if a few days of vicious association and teaching make such impression, what can we do for those who are less favored? Nothing can be done but to watch and check the earliest beginning of this and all kindred evils in our children, and, as far as lies in our power, aid others in doing the same.

CHAPTER IV.

PHYSICAL DISEASE AS THE SOURCE OF MORBID SEXUAL IRRITABILITY.

THERE is a class of diseases, appearing sometimes in very young children, which have, among other distressing symptoms, an unnatural excitation of the genesic organs, awakening prematurely the nervous sources of sexual feeling.

These disorders should always come at once under the care of a good physician, and the most careful obedience given to his instructions. In addition to this care, the most faithful moral and hygienic management must be observed until recovery, or the little sufferer may become a lifelong prey, not only to serious physical, but also to a more baleful moral disease.

The fact that these affections are regarded by mothers as unimportant or simply annoying, unless the suffering becomes painfully severe, and that months of fretting and teasing irritation may be experienced by the child and receive little or no notice, is my reason for calling the attention of parents and guardians to the earlier as well as the mid-life manifestations of these forms of disease.

These troubles are most likely to appear in children of vitiated blood conditions, arising from poor food,

or its equivalent, bad digestion, in those inheriting scrofulous habit, salt rheum, erysipelas, for a malignant or syphilitic taint. I have seen little children ailing from a combination of all the above-named causes, and it is not unusual, when the blood is tainted, to see infants of a few weeks or months, in whom the linings of the lower bowel, vagina, vulvæ, prepuce, and urethra, were in a condition like that seen in cankered throat, or infants' sore mouth. This state of things not only causes general nervous excitement and an intolerable itching, burning, and smarting, but severe urinary distress, amounting to strangury at times. Every adult who has experienced this anguish knows it as one of the most acute bodily distresses.

I shall never forget being called to see an infant girl a few months old, whose father and mother were quite strong, the father having suffered from gonorrhœa, which he thought of no moment, and the mother had also been slightly affected. The child appeared strong, fat, and healthy, fed well, and received from the mother abundant nourishment, as was apparent. The young mother, and the mother-in-law, with whom they lived, declared the baby the crossdest child they ever knew, saying "it had cried continually, night and day, ever since it was born." A kind-hearted neighbor, who did not believe a baby would cry so unless something was the matter, had insisted that the doctor be called in. The tongue and linings of the mouth and throat seemed quite healthful, and no especial evidence of disease ap-

peared till careful local examination showed specific inflammation of the rectum, urethra, vulva, and contiguous surfaces. The slightest touch of the urethra with a small silver probe caused violent screaming, with evidence of great agitation, as from intense pain. Both mother and grandmother said they supposed the "redness" was caused by the chafing always seen in very fleshy children, and though they had taken great pains with the baby it was almost impossible to keep her dry. Upon watching, they soon discovered that urination was very frequent, and the screams began with and continued long after it was finished. The case proved a more than usually obstinate one, but as the little sufferer grew better she was less and less "cross," and when about a year old became ordinarily quiet and good tempered.

I never think of the exquisite anguish of such innocent victims, of the days and nights of care to their parents for months and sometimes years — often more than is usual in rearing a whole family of healthful children, but I am impressed with the base wrong these parents have entailed upon helpless, innocent victims. If people understood how surely every grain of "wild oats" sown *must* be reaped, and the bitter harvest eaten by the sowers in their own homes and with those who share their homes with them, the old adage that "young people must sow their wild oats," would never be lightly repeated.

Adults as well as children are liable to these local

eruptive affections, the intolerable itching or pruritus being not only annoying, but often exceedingly painful, driving the patients at times almost frantic. When the itching is so great, the impelling inclination to rub the diseased surfaces often adds fuel to two fires,—increasing the erosion of the parts, and exasperating the already fretted nerves to the keenest sexual excitement.

Ascarides, or pin-worms, are more likely to develop in persons having a bad digestion or a scrofulous tendency, and exist often in great numbers, and spread outside the body, infesting the mucous linings of the urethra and vagina, and the external surfaces in the vicinity of the anal opening. The irritation produced by them is so often like that of an eruptive character that it is quite difficult to tell, from sensations, which is the primary cause of the trouble. Not unfrequently they exist together, producing abnormal agitation of the aphrodisiac sense, similar to that caused by mechanical excitation. Irritation of the intestinal canal by the common round worm or other parasites, by foul excretions retained by habitual constipation, diseases of the bladder, testes, ovaries, or the uterine cavity, may give rise to similar experiences. Injuries of the head, or of the lower portion of the spine, from severe strains, falls, or blows, and those cases of spinal inflammation and deformity termed rachitis, or “rickets,” may also cause diseased genetic sensibility.

Let us ever keep clearly in mind this truth regarding nervous sympathy. Every cause which agitates

or frets the nerves at their origin in brain or spine makes an undue activity or sensitiveness in those organs where they terminate, and if the nerves are teased in the organs they supply, as the stomach, bowels, and pelvis, those portions of the brain or spine in most direct communication will be in turn irritated. This is the reason of intense head suffering from various forms of indigestion, and of the more or less direct disturbance of all the organs from mental influences. In cases of feeble, nervous, and diseased children, the physical cause before mentioned often originates morbid genesic sensations, which, following the spinal cord to the brain, awaken sickly states of feeling and thought, which, uncontrolled, in their turn send the nervous currents and the blood more urgently toward the pelvic organs, increasing the congestion there and in the lower portion of the spine. In all conditions of disease in every part of the body, if there is retained waste matter, inoculated or inherited syphilitic or other poisons, there is a tendency of the noxious material to drift toward, locate, and accumulate at any point where the determination of blood is strongest, and the return circulation is feeble.

This drift and accumulation of waste, or of poison, or bad constitutional blood conditions, about the abdomen or pelvis, are, both in men and women, a source of great suffering, and may appear in persons of the utmost purity of life. If all the habits of thought and life have been hitherto healthful, there will arise, from inherited and constitutional causes

alone, quite as grave disorders as the patient or physician will care to meet. All the perversions of creative power which have preceded, accompany, or follow the physical conditions detailed, greatly aggravate existing constitutional disease. The greater the native feebleness, and the more diseased, the greater the necessity of making the best of all that remains of vigor, and of avoiding the voluntary addition of heavier burdens of suffering by bad habits. There is no physician who, all things else being equal, would not have fourfold hope of cure in any given case of disease of the procreative organs, either in men or women, when there was real soul-health and previous wise direction and control of the creative faculty.

Many a continent man or woman, and ailing child, have been saved a heavy burden of suffering and a prolonged warfare for victory over morbid genetic sensibility, either by the relief of spinal congestion, indigestion, constipation, and irritability of the mucous linings of the intestines, or about the procreative organs.

DUAL PERVERSIONS.

The destructive influence of the perversion of creative power by men and women conjointly, whether in the haunts of vice or in the secret liaison of lover, mistress, or adulterous paramour, in degrading youthful association or excesses in marriage, is more disastrous than can be conceived. There may be a little more limitation in the opportunities for degradation than in solitary vice, but the harm is baleful and

widespread, as it is ever the crime of two, and its curse extends as far as they lead others to a similar life.

After the full beginning of adolescence, the powerful attracting influence between the sexes becomes a quickening, restraining, and exalting impulse to both, if it has its natural results. Just in proportion to its abuse in thought or act, it is a fascinating destructive force, which reaches, as its advantages were designed to do, every hope and interest of life. Ever in taking up this topic of thought, a picture rises before me sketched in a story told me of a traveller who was lost in the crater of Mount Vesuvius. The guides called to him not to venture upon the dry, yielding ashes within the scarcely defined brink, but he went a few steps too far, and fell, his pitiful cries and struggles and half-smothered moans paralyzing the heart of every beholder. The fumes of sulphurous smoke benumbed his heart and brain, and he was lost! What guides can guard the edge of the volcanic crater of *Self Indulgence* from the feet of our children, or the hidden pitfalls covered by the flowery fascinations of sensual happiness, one of the deepest and most dangerous depths of which we are now considering, and from which so few are ever reclaimed? There is no greater human power exerted than the dual sexual magnetic attraction, and surely there is no stronger influence to be resisted than this where its sway has once been yielded to.

Thirty years ago I was consulted by a middle-aged woman who for several years had been relieved of severe pain by being put into a mesmeric sleep by

a friend, a strong, healthful woman, who was her opposite in general temperament. The pain was always controlled in this way, and after several hours' sleep the patient awoke refreshed, and usually the pain did not immediately return. During the years of her ill health several different persons — men or women, as the circumstances indicated — ministered to her relief. When obliged to do without this aid, the pain was more severe than at first, and she had become singularly devoid of power to bear pain, and almost incapable of independent volition in any direction. She acknowledged she had less and less ability to resist magnetic influence, every new person controlling her seeming to subordinate her will more perfectly, until she felt it impossible to resist the inclination to go to sleep if some persons looked at her earnestly. Much as she desired the relief given, at my earnest injunction she discarded this unfortunate habit, and after a time regained a measure of will power.

A most singular and valuable lesson was taught by this lady's experience, that the persons thus affecting her not only held an unconscious and undesired power over her, but their thoughts and motions of will swayed her action when she had no distinct consciousness of it. I several times put this matter to the test, and afterward asking her why she did certain things out of the routine of her usual habits of life when I knew they accorded with the mental action of the one influencing her, I invariably received as answer, "I do not know why; I felt as if I must

do it." This power is no doubt consciously or unconsciously exerted by every human being, and its measure and extent is like the dominant characteristics of the person from whom it emanates. The men or women whose whole beings are aflame with the habitual stirring of sexual feeling carry with them a sensual magnetic charm, which, if yielded to, is intense and controlling over those with whom they have intimate agreeable association. Both men and women have this influence over their companions of the same sex as themselves, but more over those of the opposite sex. It is this which enables men of ignoble mind and character to hold sway over women of integrity and purity; or women of strong nature, although of degraded life, without culture or any worthy attraction, to rule tyrannically the lives of men whose native manliness and strength would seem to render it impossible. Those unfortunates, either men or women, who have been under such influence as has led to illicit sexual intercourse with different persons in youth or later age, have passed under a process of subjugation which makes the man or woman, otherwise strong, a servile weakling before this magnetic fascination. The words of our Saviour explain the union through this attraction which is designed in a true Christian marriage: "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What there-

fore *God hath joined together, let not man put asunder.*"¹ Of these mysterious secret influences, subtle and grand as the impulse which wheels our earth through her orbit, I believe woman holds that which is most powerful and far reaching, which, though hidden and silent, has yet a mighty sway for good or ill.

What of woman's share in the sad story of perverted, degraded genesic power?

Paul, writing to the church at Corinth, established in the midst of the open and defiant moral degradation rife in all eastern cities at that time: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh."² The power for evil in woman's influence, told centuries ago, is as true to-day. "She has cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."³

"He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks . . . as a bird hasteth to the snare, and knoweth not that it is for his life."⁴ "He knoweth not that the dead are there, and that her guests are in the depths of hell."⁵ "For her house inclineth unto death, and her paths unto the dead. None that go

¹ Matt. xix. 4-6. ² 1 Cor. vi. 15, 16. ³ Prov. vii. 26, 27.

⁴ Prov. vii. 22, 23.

⁵ Prov. ix. 18.

unto her return again, neither take they hold upon the paths of life.”¹ “Her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death; her steps take hold on hell.”² In reviewing the beginnings of perversion through thought, act, or bodily condition, it is not difficult to see how, if left unarrested and uncared for, the depraved soul and bodily bias is increasingly toward evil, and how easily the youth, whether boy or girl, is led by the blinding witchery of dual corruption. Thus our beloved sons and daughters, before we know it, are drawn into the rippling outer eddies of a maelstrom, whose giddy whirl steals away all moral sense; or, once within the volcanic crater, the sulphurous poison stifles the soul’s cry for escape, and they go down, down, till the awaking of eternity.

It is not generally known that diseased or morbid appetites are far stronger than the healthful ones, and the cause of far greater suffering. A person may starve to death and not realize discomfort or pain so severe as that of the drunkard for his stimulus, the opium or hashish eater for his portion, or the subject of perverted genesic appetite for his beloved gratification. I can never forget the words of a poor woman who, trying to abandon the habit of opium-eating, repeated again and again, “I love opium better than I do my husband, my children, my God, or even my own soul,” — and the words were true.

The intimate connection of the creative endowment with every capability of the soul and body makes its

¹ Prov. ii. 18, 19.

² Prov. v. 54, 55.

unhealthful activities more dominant, more subordinating than any other known in the range of medical science. From the first cherished lecherous thought and action, the power of self-control is given up little by little. The brain and spinal cord, responding to the soul's permission, become moulded to the character and quality of the repeated acts, till all the sources of strength and will are sapped to supply the ever-increasing demand for gratification. Soon follows the loss of healthful balance in the nervous system which keeps the vital energies in their natural distribution to every part of the body. Then comes a distressing plethora or congestion of the pelvic organs, which goads the sufferer still to seek the temporary relief afforded by sexual indulgence. This continues till the over-irritated brain and spinal cord take on the diseased automatic action which shows itself in the awful insanity of nymphomania and satyriasis. I am sure, from long and close observation, that very few persons who have from early youth held the high trust of manhood and womanhood in chastity of soul and body find self-direction and control impossible. Even when an unfortunate heredity and physical disease are upon them, their ailments are far more manageable, and they have much less discomfort in continence than those who give half rein to lust.

WHAT IS PERVERSION OF CREATIVE POWER?

To this question there can be but one answer. It is disobedience to the seventh commandment, "Thou shalt not commit adultery." What is adultery?

Among the laws of nations different shades of meaning have been given to this wise command which have darkened its comprehension. Our Saviour is alone its true interpreter, and the spirit of his words is as applicable to women as to men: "I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart." Accepting this definition, we must admit adultery to be a voluntary act of the soul (the real man) by any cherished thought or physical compliance which incites to or permits any approach to sexual embrace or congress outside the pale of marriage, or any perversion of the genesic power in marriage. Our Saviour's commissioned teachers echo and re-echo his verbal and living witness to the perpetual obligation of this command: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,¹ nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God."² "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, . . . hatred, variance, . . . wrath, strife, . . . murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God,"³ "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication

¹ The sin of Sodom. ² 1 Cor. vi. 9, 10. ³ Gal. v. 19, 20, 21.

tion sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." ¹ "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." ² "For this is the will of God, even your sanctification, that ye should abstain from fornication." ³ I could quote much more fully from this high authority, but it would be only added testimony to the same unvarying mandate.

LESSONS FROM NATIONAL HISTORY.

A glance at Old Testament history (and its analogue is found in that of all degenerate nations) shows the divine hatred of this perversion. In the last part of the ninth chapter of Genesis, the historian tells us of Shem's dishonor of his father, and of his two brothers' reverence of his fatherhood in his drunken shame. Many centuries later we have details of the national character of Shem's numerous and wealthy descendants. The debased *thought* that held lightly and disclosed to others a father's humiliated manhood, has grown to such national decadence and rottenness that God says to the Israelites, to whom the desecrated land was to be given, "the land is defiled, therefore

¹ 1 Cor. vi. 18-20.² Col. iii. 5, 6.³ 1 Thess. iv. 3.

I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants; ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations . . . that the land spue not you out also when ye defile it, as it spued out the nations that were before you." In the twenty-second verse of the chapter, describing their degradation (Leviticus xviii), is defined the form of debased creative power which blighted Sodom and the four ill-fated cities that perished in the same memorable overthrow. The destruction of the land of Canaan, and of those populous cities where ten men could not be found guiltless of the vice of sodomy, was most merciful. No less a wise moral surgical necessity was the terrible destruction of the Jewish tribe, related in Judges xix., xx., xxi., for such parents must, of necessity, entail upon their children an insanity like that of nymphomania and satyriasis, which so subverts all moral power that they would have no wish to attain, or conception of, any higher life than that of mere sensual gratification.

LESSONS FROM PERSONAL HISTORY.

Were I to repeat here the startling revelations of the misery and degradation resulting in individual life, and in some respectable homes, from disobedience to the seventh commandment, I should fill a volume several times larger than this. The thought of so much needless suffering is pitiable, but the unwritten records of mental and physical anguish from this sin are countless. As I write these pages

from the story of those I have known, I hope my true words may turn aside some helm from its sure swift bearing upon fatal quicksands. A healthful lad, during his eleventh summer, was initiated by the servant man, in whose room he slept, into the habit of sliding the prepuce over the structures beneath, and from that time the sexual sensations were provoked every day. In a few weeks, mucous secretions occurred at intervals; at twelve years of age, seminal emissions came daily at the call of the fretted nerves; and from this time till he reached nineteen the habit was rarely omitted for twenty-four hours. He did not grow well, was not strong, and for this reason was kept at study because out-door work was too hard, and at twenty he became much reduced with a chronic and obstinate bronchial affection, supposed to be pulmonary consumption. At this time, in reading, he for the first time learned the exhausting character of the habit of masturbation, and tried earnestly and conscientiously to rectify the habit and its consequences. The secretions, formerly so frequently compelled, now came involuntarily and with the accustomed frequency; and in spite of all his efforts at recovery, the central sapping influence went on, until, at twenty-one, his physician advised an early marriage. He soon after married a young lady near his own age, who had delicate health, but instead of finding marriage a cure, the old clamor in the nerves went on, and, in the vain hope of stilling it, full rein was given to the exercise of "marital rights" (?), till, at the close of a year, the young wife, and baby prematurely born, were laid in one grave.

With still more enfeebled health, he tried again for self-mastery, with varying success; married, within two years, an excellent and sensible woman, whose distress and surprise at his marital excesses (which were extreme), well-nigh led to permanent alienation. Now came a fearful struggle for self-control, attended with much suffering and alternate defeat and triumph. The only child of this marriage was a son, whose great nervous excitability and recklessness has given them little but care and sorrow to the present hour.

This man had good native ability, was much esteemed for his kindness of heart, and all his life in society bore a moral character that was irreproachable. In his own heart and life, as well as in his home, the reaping was bitter for him and for his patient, noble wife, whose broken health makes one of the burdens of his fast-approaching old age. His whole life has not been half what it might had the lost strength been saved and turned into other channels. Marriage did not cure him, but the half victory won was gained at last by the means of a hygienic active life, and the self-denial exercised through earnest and uncompromising endeavor, which he should have used when he first recognized the fault.

A young girl of fifteen years of age, of good family, lost her mother; her father soon followed, dying insolvent. Her brothers found homes in various families, and she went out to service, with a family who esteemed her very much, and all the more for her tractable child-like manners and bearing. The eldest son

in the family was old in vitiated habits, although but nineteen years of age. She became ill, but was so young that the lady with whom she lived did not suspect the real cause of her ill health till two or three months before she was to become a mother, when the family physician disclosed her real condition, which the poor child herself did not comprehend. The exasperated woman, with violent invective, told her to prepare to go the next day to a distant relative, some twelve miles away. The child, half paralyzed with fear, and understanding but dimly her shame, went to her cold room in the depths of a bitter winter, and wept out her anguish and terror alone. Between the midnight and morning, in untold suffering, her child was prematurely born, and, smothering its cries lest they should be heard, she went to a wood, some distance away, and buried the lifeless remains in the deep snow. As she did not appear on the next morning, the mother of the family, going to her room to see if she was ill, at once divined the truth, which was stoutly denied. By her tracks through field and drift, the remains were found, and then followed a clamor for her punishment, a legal investigation, hushed by the poor young brother and some distant relatives, and a long sickness to the poor child.

The blight crushed her spirit and hope, and the broken barriers of virtue left an avenue open for other dangers. She became the kept mistress of one or two successively, but at last her home was, in a time of sickness, made in the family of a relative,

where she was surrounded by the purest and most ennobling influences, and for several years lived a consistent Christian life. When about forty years of age, she became acquainted with a man about ten years younger than herself, who, prompted no doubt by the fact that she had laid aside a few hundred dollars, proposed marriage. She was at this time in poor health and suffering from a large abdominal tumor, and her friends, learning the doubtful character of her suitor, did all they could to dissuade her from so unwise a step. In a few weeks after her marriage, syphilitic disease, contracted from him in one of its most virulent forms, appeared ; and before forty-two years of age she died, depending upon the charity of friends, the husband having disappeared with her little property a few weeks after her marriage.

The loathsome and distressing forms of ulceration destroyed the tissues of the throat, nose, and pelvic organs, so that the waste from the bowels and bladder escaped constantly through openings made by the disease, and the fœtor was terrible. The most virulent and painful cancerous affection cannot compare with this baleful, blighting, contagion, which, once inoculated even in its less apparent shapes, can never be removed, but appears again and again in subtle and unrecognized forms, long after the terrible disease in its open manifestations is "*cured*." I have treated patients with this taint not only through the second and third, but the tenth manifestation of it, in varying phases, where there had been no new poisoning. When I see such patients relieved under my

own or other hands, I feel very little satisfaction in regard to it, assured that in some time of danger and prostration from ordinary sicknesses, the lurking wolf will spring upon his prey, making the contest a far more difficult if not a deadly one.

A young woman, whose father before marriage had been treated with the best medical skill obtainable by unlimited wealth in one of our largest cities, was constantly under medical care until she was thirty years of age. At intervals, open ulcers, forming slowly from a hard base, affected various parts of the body, and she lost one finger and toe from this cause before she reached thirty years, because the bones became so diseased that they could not be saved. Her father died before fifty, of a complex form of disease in which the old poison had an undeniable and prominent share. Of a long-lived ancestry antecedent to her father, she still lives at fifty, keeping up a ceaseless struggle for tolerable health. In a "subject" which in distribution fell to our class in the college dissecting-room, both teachers and students were struck with the fine physique of a man that had not reached thirty-five years, — the whole frame and muscular system being perfectly developed. The signs of physical vigor, giving promise of a long life, were everywhere present, from the finely moulded head and ample chest to the feet and hands, though several deep but not extensive scars were found upon the abdomen and genic organs, clearly traceable to syphilitic infection. The sores had been healed in an early stage of the disease by proper and skilful

care, and with less than the usual disfiguration. As the organs in the chest and abdomen were examined, and no adequate cause of fatality discovered, all began to ask the same question — What has been the cause of this man's death? When we came to examine the brain, which was left until quite late in the work of dissection, there was found in the left hemisphere of the cerebrum a cavity holding two or more ounces of the disintegrated brain tissue, and the whole was so changed as to show little difference between the gray and white substance, and caries of the inner table of the skull had commenced upon that side. Only a short time ago I had a patient where ulceration of the scalp, and necrosis of the frontal bones, began with great obstinacy after the disease had been *cured* (?) by most approved methods four times previously in various localities. All physicians meet frequently, in children and children's children, those vitiated conditions which point clearly to ancestral vices. I shudder as I take up our daily papers and read the advertisements promising to cure all the results of "early indiscretion" and symptoms of "premature decay" from which invalids may be suffering, many a young man or woman being thus led to feel that gonorrhœa, or even the more serious forms of syphilitic disease, are not serious, "no worse than a bad cold," as such sufferers have frequently said.

Oftener than those who are ignorant can know, the disease is not truly *cured*, but follows, like a fiend of darkness, every drop of the blood of the debauchee,

— yes, of the thoughtless offender who has but entered a vicious career, as it courses its round in the veins of his descendants.

Fortunately for the race, in three or four generations, extinction finishes the slow and painful round of family decadence, with such as are greatly depraved. The admixture of pure vigorous blood has much saving power, but, to make even this effectual, there must be a full return to a chaste life, the attainment of the best of mental and physical health possible for the erring individual; and then the reserved life-forces of both parents must be given, or the children deteriorate, for high and low, rich and poor reap the same harvest. I could point you to a home to-day, where the poor wealth of gold is counted by millions, but where the eldest son and his beautiful, innocent, young wife and babe are dying by inches, devoured alive by the dire disease which mocks the highest medical skill.

A fatal error in the minds of many sufferers is that the gratification of diseased genesic appetites is for them a necessity, and therefore a "right" which they blasphemously assert to be God-given, because it secures a temporary relief from suffering which is often severe and hard to bear; but a man suffering with his family the sharp distress of poverty, debt, sickness, and half starvation, receives no God-given "right" to murder, rob, or steal, to get relief.

If the soul is in bondage to and assents to the control of the physical cry for indulgence, it is like the

parent yielding to an ungoverned child, each surrender making the next more a necessity.

The physician who prescribes—for a young man who has more or less suffering or seminal loss, from diseased action of the sexual system—the keeping of a mistress, or the occasional visit to the house of her “whose guests are in the depths of hell,” has a fearful guilt resting upon him. Equally fearful guilt is incurred in giving similar advice to women. Any one giving such advice might, with equal wisdom, prescribe eating to surfeiting to cure gluttony—unrestrained theft to cure kleptomania, a spree to break the chain of drunkenness, or a few hours’ free indulgence of the maniac’s desire to kill, in the hope of restoring his reason

The purest wife or husband cannot help a morally or physically diseased companion, without their honest desire for redemption to a true manhood or womanhood, which means relinquishment of sinful indulgence at whatever cost; and the irrevocable consecration of the creative power to the only use God permits or approves, its healthful and rational exercise in a Christian marriage. Happy is it for those parents and their children, and all men and women who may never marry, where this power has been rightly directed from childhood. Where rational sexual, moral, and physical training has been maintained, the individual will be able to control the genesic forces, and this powerful agency (by a far less vigorous effort of the will than that exercised by the onanist) can be sent into life’s needful ac-

tivities, and thus become as grandly ennobling to the individual, as in bestowing the gift of immortality.

We see families of feeble or imperfectly endowed children, many an unsightly, slovenly kept farm, ruined business, life-long disgrace from defalcation, dishonesty and reckless living, to say nothing of the physical hulks of men and women swaying to and fro upon the sea of life; because the strength of soul and body have gone out in sexual excesses.

A woman once consulted me who was incurably diseased with an enormously enlarged liver and excessive general dropsy. She was forty years of age, and had suffered much for fifteen years previously from oppression about the head, sometimes from such pain and giddiness that she feared apoplexy. Occasional bleeding had afforded at times much relief, and for several years she experienced little of its debilitating effect, as she was of full habit, and made blood rapidly. This treatment had during the fifteen years been repeated between thirty and forty times, always giving "relief" to the head, but the bleeding was required more frequently as the vital resources grew less. It is just to say that the physicians attending this patient remonstrated against such loss of blood, but her urgent demands for "relief" were met at the expense of that vitality through means of which alone her health could be restored or her life prolonged. The like plea for "relief" is, oftener than any other, given as the reason for the indulgence of unnatural and diseased sexual appetites, and there

is no error more deceptive, or leading to more dangerous results.

In every life where the floodgates of passion have been left open, the irritation of the nerve centres, and the almost constant congestion of the pelvic organs, urge its subject to adulterous gratification for "relief," which is, at the best, the temporary relief of exhaustion, and makes the next indulgence more a necessity, until vitality is gone, and return to a healthful continent life is impossible. These diseased conditions are no more like the self-subjecting love which leads to Christian marriage, than mother-love is like the hideous fondness of the cannibal who loves infant flesh as his greatest delicacy.

A POPULAR ERROR.

I cannot omit definite notice of a prevalent perversion of creative power, generally regarded as innocent, which is increasing the nervous diseases which are becoming so common in our own and other lands.

There are many sources of nervous irritation and overstrain to be avoided, and, among others, the one now referred to — onanism — is, for adults who are married, or have thoughts of taking upon them its grave duties, a matter of earnest consideration. I have previously explained that in the organization of men and women, the procreative organs, through the sympathetic nervous system, are in the closest relation, not only with each portion of the body, but with every soul capability. It is for this reason that the life forces can be so easily and powerfully called

there, and given to organize a new life. It must be kept in mind that this downward action, perfected, is the influence which leaves the brain and spinal cord quiet after the intense exaltation and the consequent exhaustion of the genesic act. If, instead of this downward flow of all the vital energies, a sudden check reverses, in part and frequently, this necessary order of things, the nerve centres are disturbed as by an intense double shock, and general nervous weakness and excitability is the certain consequence.

The old Roman Emperor Nero, in his wretched slavery to all forms of self-gratification, after a fine dinner, would relieve the surfeit by vomiting, and then repeat his gluttony. There is this analogy between the action of Nero and the onanist, — both reverse the established order of important functions in a way which must soon induce disordered action and loss of powers. A minister and his wife, both estimable persons, aged thirty-five and thirty years respectively, had been married about eight years when they consulted me. They had decided, previous to their marriage, to give themselves wholly to religious work, and avoid the cares of a family. To secure this end, they had resorted to the practice of partial intercourse, now so common that its criminality and dangerous results are little thought of.

Both husband and wife were sufferers equally from nervous weakness and excitability. I have rarely seen individuals in good flesh, with no marks of especial disease, where such symptoms of nervous exhaustion were present. In both, the hands and

voices were tremulous, like those of aged persons; both admitted great and increasing irritability of temper, and of the nervous system generally; and wakefulness, with declining muscular vigor, were among the marked symptoms. There had been no undue mental or physical overstrain, except excess in the perverted marital relation referred to, and I must not omit to mention the fact that the sexual excitement increased with the progress of the nervous unbalancing. There was good reason for the then late injunction, to give rest as fully and for as long time as possible to the reversed and fretted functions, and never again exercise them in any but the full natural way.

A life of happy, useful celibacy is far more healthful than a married life like the one just detailed, or approaching it in any degree. I am sure no result but evil to body and soul can result from this crime.

CHAPTER V.

THE SOCIAL PLAGUE SPOT.

WE are told that the festering gangrenous spot of adultery upon our social body is a necessity. It is no more such than all voluntary reckless living, as in murder, drunkenness, and theft. Still, sons and daughters, as precious and beloved as our own, are daily falling a prey to the fell disorder. To protect those outside the festering line of the deadly physical infection, a law is in force in many European countries, and urged as an essential in our own, requiring every public courtesan to be subjected every month to skilful medical inspection, and, if found diseased, to be placed at once under proper treatment.

Every experienced physician knows how many secret hiding-places syphilitic diseases find about the pelvic organs of both men and women. The urethra, the seminal ducts, the mucous folds of the vagina and rectum, the bladder and intra-uterine cavity, are not the least intricate of these hiding-places. For our private patients infected in their homes, we know that weeks and months are often requisite to discern and reach all these diseased surfaces. If one slight spot is overlooked, as is possible in the cavity of the body of the uterus, the drainage will soon extend the

irritation as it touches the adjacent surfaces, and they become as bad as ever. The prostitute requires just as thorough care, or she is not *safe*. After the best care, if she returns to her old life, in two weeks she may be ready to dispense the horrible contagion, having taken it from her earliest visitant. There is no safety for her or for those who go after her, but that the adulteress be kept from contagion, as this is the only means by which she can be "kept well."

It is not possible to do this unless every guest visiting her be "inspected," and, if diseased, be put at once under medical care and restriction till cured (?). Justice and safety demand protection for one as much as the other, and should not common humanity prompt some security for her whose life is at best so pitiful?

The most casual honest thinker can see at a glance how vain must be the attempt to "*inspect*" a tithe of the avenues open to spread infection. The line of protection drawn by the strongest legal enactments will never have the power of a cobweb to prevent continuous and extensive inoculation to the body; and from the soul-blight, so much more baleful and deadly, where is our protection?

IS MARRIAGE A CURE FOR VICE?

A mistake arising from ignorance, and encouraged by some translations from French authors, should be clearly pointed out. The saying, "A reformed rake makes the best husband," is as false a statement as that made in the French romance, of a courtesan,

who prosecuted her wretched life, accumulated a fair competence, and then, settling down in an honorable marriage, proved an affectionate wife and mother. The statements, as applied to either, are contrary to all natural reason and experience, — in fact an utter falsity. The truant, idler, and vagabond may as reasonably be expected to turn out an intelligent and highly educated college professor, or the drunken gambler and spendthrift to awaken some morning with all his wasted wealth and honor about him, his body clean and sound, and his mind and heart clear.

In the thirtieth report of the Prison Association of the State of New York, one of its members has given a detailed history in one family, of drunkenness, adultery, and crime. Scores of paupers and criminals were the increasing harvest of sin; and here, as everywhere, the unchecked vices of the parents went on through marriage, the foul stream blackening and widening in their descendants.

Marriage may, and does, hide from the world's eyes many a perverted life; makes a shield of respectability, or a shelter from open crime, for some, from whom the possibility of noble fatherhood or motherhood is gone forever. We would bid all such to seek its sacred shelter, and choose its pure sanctities, if they have made the fullest preparation for it possible for them, and been honest in the full mutual knowledge of each other's life; but the choicest fruitage of marriage can never be given to those who have not lived to marriage in chastity. Many years ago,

a young woman, a wife of six years, then twenty-seven years of age, came from a distant city for change of air, and thus fell under my care. I found her with marked symptoms of nervous exhaustion: weak lungs, a slight cough, feeble digestion, little blood, languid circulation, and a delicate, fitful appetite. She sat up but little, and could walk but a short distance without trembling. A careful examination revealed no settled disease of the chest, abdomen, or pelvis, although she complained of her back; there was no tenderness of the spine, or any evidence of serious head trouble, and I was not a little at a loss to account for her extreme debility. I learned that she had been strong and healthful during her girlhood, but had grown steadily weaker since her marriage. She gained rapidly for one so much debilitated, but, at the end of some twenty days, suddenly announced that her husband was not well, and had written asking her to return immediately. I had questioned her specifically regarding her marital relations, but, though very reticent, she at last told me hesitatingly that she had never left her husband but a day or two at a time before, and in all her married life had never been exempt from his demands, except during such absences from him. She said he was feeble in health, unable to labor, and depended much upon tonics; but, when I urged the necessity of intelligent instruction for him, she replied simply, "He knows: I think it would make no difference. I must do the best I can. I regret to return, for I am much better, but I know it is best." A year later, in talking with a lady from

the same place, I inquired if she knew the family —, in the city where she resided. She asked, "Do you mean Judge —, or his son?" Asking for the son's family, she replied, "The Judge is one of the finest men in W—, but his son amounts to nothing; for, in his early youth, and until within a few years he has led a very fast life, and was a leader in a club of young men in all vice. Some six years ago he married a very fine woman, and since then he has been perfectly reformed. He goes to church with her quite often, and is perfectly devoted to her. I have heard some intimate friends of the family say he could hardly bear her out of his sight for an hour." I thought how few know the life of this patient, self-sacrificing woman, taking up, in her marriage, against her acknowledged convictions, this burden of a husband, a monomaniac adulterer. I remembered the story of the East Indian servant-woman, who, to save her mistress and her children, put her own life between them and the Sepoy soldiers, who else had murdered them all. So this woman, because she thought it her duty, holding her husband by the only power that could do it, of which she knew, stood a wall between him and his otherwise blighting influence upon the young men of his circle and their families, and those women who would have been degraded by him. Pitiabie as such a sacrifice is, I am not sure but it is the highest fulfilment of duty left to all such unfortunate wives. Fortunately, they had no children; for, had maternity been possible with such a father, and all the attendant circum-

stances, the children could have received little more than a bare existence.

When man or woman, previous to marriage, has passed under the subjugating domination of several adulteries, it becomes very hard ever after for that one to hold the marriage vow inviolate. In the great majority of cases, as soon as they meet the trials that must surely enter every human heart and home, or fall under the influence of a third party, whose attractions are, for the time, fascinating, they fail, and the oft-broken wall of chastity crumbles almost at a breath of the old temptation.

MORAL BLINDNESS.

“A deceived heart hath turned him aside.”¹ “She eateth and wipeth her mouth, and saith, I have done no wickedness.”² The indulgence of all perverted powers, — selfishness, ambition, avarice, gluttony, drunkenness, and adultery, — hardens the heart, stifles the conscience, and blinds the perceptions of right and wrong, and nowhere is the self-deception more complete than in an adulterous life. Again and again the plea is urged by offenders, “What harm can a little indulgence of this kind do, if you wrong no one?” There is no more blinding view of adulterous pleasure, for you give the helm of life to insane passion that gnaws your brain and vitals with its unceasing clamor for indulgence, cast away the possibility of perfected parentage, and personally wrong every one who is reached by your

¹ Isaiah xliv. 20.

² Prov. xxx. 20.

influence. Every adulterous association of men and women, of unguarded childhood or reckless youth, is but a step into the crumbling ashes and blinding smoke of that bottomless abyss, where families and nations have gone down forever. Woman has power to stir man's holiest ambitions for all that is right; and when the passing admiration of the hour — of face, form, dress, or personal fascinations — are the highest influence she desires to exert, she is blind to all the grandeur of her mission as preserver and cherisher of the race. No woman is true who does not hold man to an honorable life. A lady visits the house of her friend, a wife and mother, who is burdened with sick children, the cares of a household, and feeble health. The visitor is at leisure to dress and make herself fascinating to her host, and he, after the weary day's work, is pleased and entertained by the accomplishments of his guest, who blindly says to herself, "I am not to blame if he finds me superior to his wife, nor am I wrong in making his home pleasanter." Step by step she fascinates him, and transfers to herself the affection due only to his wife. There are few homes that cannot be thus shaken, and I have known the peace of many families destroyed by such influence brought to bear on husband or wife in this way. After long observation I am satisfied that a curse ever follows those who do it, even if the homes thus destroyed were not altogether happy ones.

All those who have sought to save women suffering from unbalanced sexual life, whether in the

haunts of prostitution, in the home of wealth, or outcasts from betrayal, know well how hard the task is. When chastity is once laid aside, the condition of woman seems more hopeless, if possible, than that of man. The victim seems to choose to follow the frenzied glamour of passion, no matter where it leads, as the fluttering moth hastens to bury itself in the flames of the summer lamp. Girls of fourteen and fifteen years, as well born as any in our land, are among its victims. At this tender age the genesic feeling easily takes on morbid activity, and eats up, in its unchecked growth, every other developing power, until it is stronger than all the other forces combined. It is this that drives them to an evil life more powerfully than any desire of gain or sense of being outcast. Often when kind friends have found such cases, some almost children, in want and destitution, dying by inches of loathsome disease, and cared for them kindly, their better feelings have been stirred for a little time only. As soon as the stress of suffering is relieved, often without waiting full recovery, the blind fury returns, and the victim hastens to the old chosen life.

Sometimes a demoniac revenge takes its growth from the depths of decaying soul-life, and the lost ones deliberately plan to blight as many homes and as much of human happiness as possible, and this fiendish desire becomes stronger than the love of gain or the adulterous mania.

Of two girls of fourteen and fifteen, from good homes, and with no bad heredity, the cases might be

cited where evil associations at school led them so far astray that only the most faithful care rescued them, and even after a year of struggle one of them only refrained from giving herself up to a dissolute life because she could not bring herself to cause so much sorrow to her parents. On remonstrating with one young man for exerting an evil influence over her, he replied, "I am very honorable, but I have never felt it wrong to seek association with a girl who threw herself in my way," and, in a similar case, another one acknowledged he had been "a little wild" (as he expressed it), but was a "very honorable man," who had never sought the dishonor of a really noble woman, but had not thought it wrong to take advantage of a woman who was no better than himself. To the question, who would be the least guilty, the one who with a fell blow struck down his sister into the mud, or he who stamped her deeper into the filth, what reply could be expected from such "honorable" men, with such a blinded sense of honor?

I have recently received a letter from a man past fifty, carefully detailing much of the wretched history of an acknowledged adulterous life. When a lad of six years, he was infamously tampered with by a woman servant, from whose terrible influence he never escaped, so that, at the age of eight, indications of puberty appeared, and the work of unchecked sexual passion went on, blighting all children within its influence. Two of these children are to-day women in middle life, married, but incurable nym-

phomaniacs, and their children are likely to inherit this form of insanity. At eighteen he was influenced to seek a truer manhood, and for a short time led a better life, but soon followed a testing of his principles, such as must be met in every human experience in one form or another, and yielding then, when every pure, manly instinct should have revolted at the temptation, he resisted the divine influence that would have saved him, and from that hour gave loose rein to passion. Marriage did not cure him, but from one excuse and another, suffering as the man of genesic integrity can never do, the ravening went on, devouring the motherhood of woman as the cannibal does his banquet of human flesh. Now, in early old age, when clear judgment and the quiet serenity of a life well spent should add their comfort to the glad hope of a future existence, they are wanting. With his brain half crazed, his moral sense blinded, and a sapped nervous system growing all the time more diseased and excitable,—the whipped slave of his lusts,—he can never cease to reap, in his own being, family, and home, the harvest he has sown; his children, nervous, excitable, and feebly endowed, are a painful commentary on his much-abused fatherhood. No greater evidence of the blindness of moral sense, induced by such a life, need be given than to add that, in the course of this sad life recital, the assertion is made three times in varying terms: “Whatever may be said of my past history, I have ever been most honorable, have never been a seducer or debaucher of women, but have rather, in spite of

overwhelming temptation, been their shield or defender."

One of the saddest hours of my whole life demands its record here, the last hour of a friend to whom I owed much, and for whom I cherished the sincerest friendship, — a physician over seventy years of age. From time to time, in the lapse of years, I had earnestly protested against his secret adulterous life, in which (blindly believing that a young girl as mistress, whom he supported and changed at intervals, was necessary to his health) he ever averred he was most honorable, and would never do any one harm or wrong for the world. In attendance on him in his last sickness, fully aware that life must terminate in a few days, I asked him of his outlook for the future, and if his adulterous life was not a matter which he now regretted, but he replied, "My hope is in the mercy of God, who knows my frame and my especial necessities; and I think, with my peculiar constitution, I have done the best I could, and I shall be forgiven." Receiving this reply, I could make no answer, amazed that in this hour so near death he seemed so blind to the wrong he had done. I was summoned to his bedside a few days after, and discerned the unmistakable shadow of dissolution stealing over the strong, intelligent features. Suddenly opening his eyes, and fixing them upon me with intensity, he started forward with a force of tone and gesture I never saw equalled, and cried out, "Oh, what a life I have lived! You must tell others what a mistake I have made." During the hour that

remained till the voice was stilled in death, he tried to give me messages, but the broken utterances conveyed little more than the meaning of the first startling words. That dying commission can never be forgotten, and if I had power I would pour it into the ears of every brother and sister of our great human family. Adultery is never honorable, by whatever name it is called. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

CHAPTER VI.

ADVICE TO WOMEN. — PREPARATION FOR MARRIAGE.

I need not repeat here the advice given to men, though much of it is, in its personal application, as suggestive of your own needs as theirs. In response to a request from some thirty young ladies, I gave them a lecture, and as I looked into their faces bright with the animation of youth, I asked them to be very frank with me, and honest with themselves, in answering this question, — How many of those before me were willing to accept marriage, its cares, discipline, and blessings, just as their mothers had done? Only two answered in the affirmative, for all were desiring and looking for something better. The greater part of them acknowledged that their mothers, often through much weakness, had been the power behind the throne, regulating, sustaining, and guiding the home interests, bearing many necessary, and sometimes unnecessary, burdens. This I well knew before, all being from homes where prosperity had crowned the united efforts of both parents, — homes that, with some wives and mothers I have known, to guide them, would all have been a failure. I repeat here what I said to these young ladies — “If you cannot now, for the true love you bear the man you are to

marry, accept your home as your mother has done, and by your willing aid do what you can to make it a happy one, it is better not to be his wife till you can." The wife who drops, a helpless plaything or burden, upon her husband's hands, trying to rule him by hysterical crying or puerile coquetries, will soon compel him to regard her as having a weak childish character. In all the material world and in marriage, the strong man must, and does, stand first, and lift life's heaviest burdens. His rule in the home should be the deciding one, but in all the strength of moral force, as well as in other help, woman should be a co-worker with her husband. No missionary going forth to distant fields of labor, leaning on an Almighty arm, should be more devoted to his chosen work than husband and wife in their marriage obligations.

It is from such parents in their strong unswerving courage in the maintenance of the right, that we look for the sanctity of the home, the saving of our children, and true national elevation. There is no more beautiful sight in the world than a noble mother and her children,— except its counterpart, a husband and father, who is her fitting companion. Cherish as your life the real value of your womanhood. Think of it only with reverence; avoid, as you would an infectious and loathsome disease, any association with other girls, or any one, who would rouse by thought, touch, or conversation, the genesic sensibility. All such feelings are sacred to marriage; outside its hallowed precincts they are adulterous. Never separate marriage from the thought of maternity. If it comes to

you once in two or three years, your health, your influence as a wife, and your happiness, will be advanced by it. If you cannot so far as this accept God's order, do not take the place of a wife or her solemn vows; for you do wrong to your husband and yourself. It has been said that marriage develops people, but it is marriage with its completed round of parentage that brings out the best there is in men and women. The ugliest "old maid," caring for the needy or degraded, teaching and guiding children with a loving mother-heart, will develop far more than the most lovely, accomplished, and educated woman who is only the toy or mistress of her husband. I have never known any old maids or old bachelors more undeveloped or narrowed by selfishness than some husbands and wives in elegant homes, who were, in their chosen dual isolation, subjects of real pity. A few weeks since, a lady came into my office with a long list of ailments. She had been married eleven years, had never had but one child, a healthy lad now ten years old. For the six years past she had been constantly under the care of her own and neighboring physicians, and wondered why she did not get better. I found her ailing from digestive derangements, irregular circulation, pelvic disorders, and a restless, morbid, nervous condition which was not the least distressing among her symptoms. Upon questioning, I found that, since her little boy's birth, her one thought and endeavor had been to avoid motherhood. She "would not do wrong"—only used "innocent measures"—among which was

compulsory onanism on the part of her husband. She had never wanted children, and her mother before her marriage repeatedly said, "I hope you will never have children." Her unnatural life, and morbid fears, the perpetually reversed nervous currents, added to other wrong habits of dress and diet, were all these years ever-present causes, perpetuating the ills that so burdened her. If this lady will accept a natural motherhood fully, mentally and physically doing all she can to get better, she will recover, but not otherwise. It is becoming a common thought, and I am afraid physicians as a class do not combat the error as they should, that women are sickly because they are women,—that their peculiar functions necessitate feebleness. Now this is not true. Women average as great longevity as men; in endurance and tenacity to life, they are equal. In those countries where women live and work much in the open air, they become hardier than the men who are shut in shops and stores, and are less nervous. I am sure that not a few of the causes of nervousness and muscular debility among our daughters *are avoidable*. In early girlhood, and during life at home and at school, wise and resolute mothers can lay the foundation, in mental and physical training, for a far higher standard of health with their daughters than most mothers are aware. When a young woman says, "I cannot sit up without my corsets," she acknowledges, without realizing it, that the muscles of the trunk, including these composing the abdominal walls, are not as strong as those of the healthy infant

of ten months. Mothers never feel it necessary to put stays upon their baby before permitting it to sit alone upon the floor or in its crib. Young ladies often say "I have a much longer waist than formerly, my stomach is not so prominent," but they do not understand that this has been achieved at great cost of health, and is neither beauty nor symmetry, but a change of form relaxing the muscles and crowding the viscera in the abdomen downward into the pelvis, until its organs are displaced by the unnatural weight above.

Fig. 1 shows a side-view of the viscera of the abdomen and pelvis in a woman a little above medium height. The dotted line, A, marks the sacral promontory. B, the superior border of the pubic bone; the pelvis lies below these points. The uterus, C, lies partly above its upper boundary line, or brim. D, the bladder partially filled; E, the vaginal passage.

Contrasting figures 1 and 2, you will notice that in the latter the upper portion of the abdomen, at the stomach, is depressed or hollowed, and the lower pushed outward. The depression of the contents of the upper portion overcrowds the pelvis so that its organs lie almost upon the pelvic floor. This pressure is sometimes so great that the floor is pushed as low down as the lower points of the sitting bones, so that the perinæal muscles, instead of closing firmly about the anal and vaginal openings, relax and permit sometimes the partial escape of some of the displaced organs.

The outlines of Fig. 3 were carefully made from

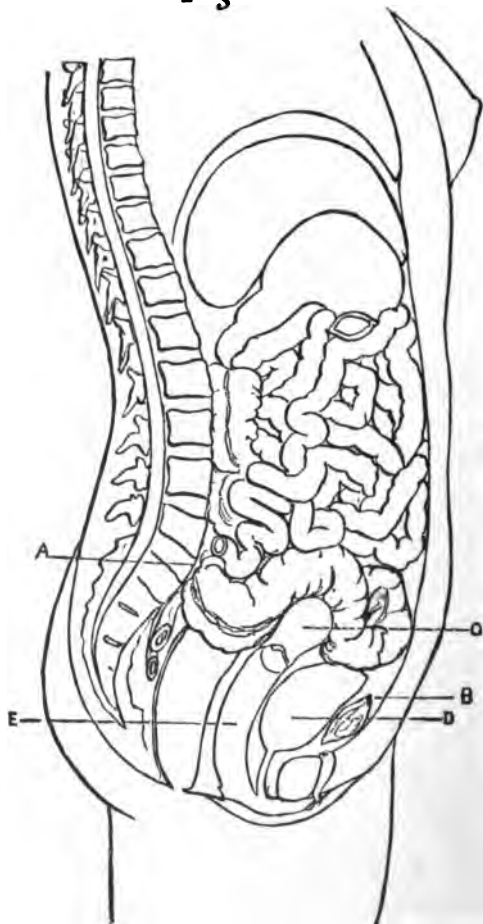
Fig. I.

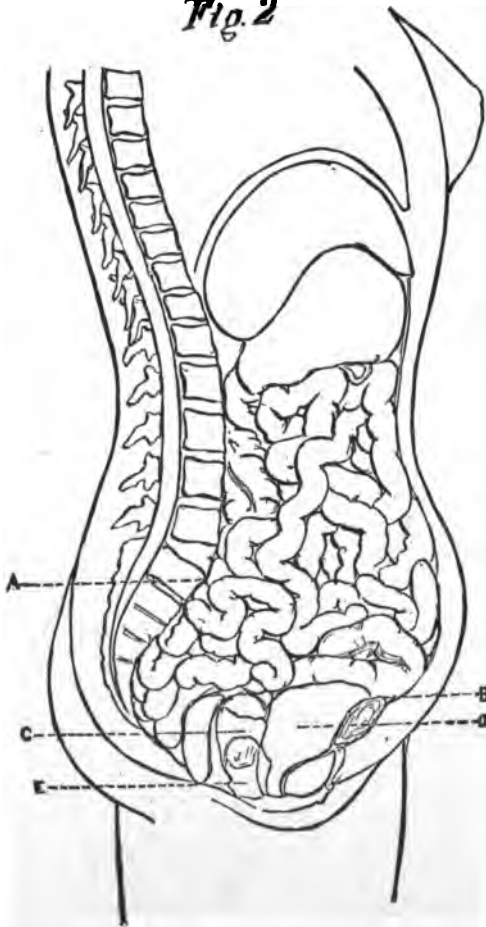
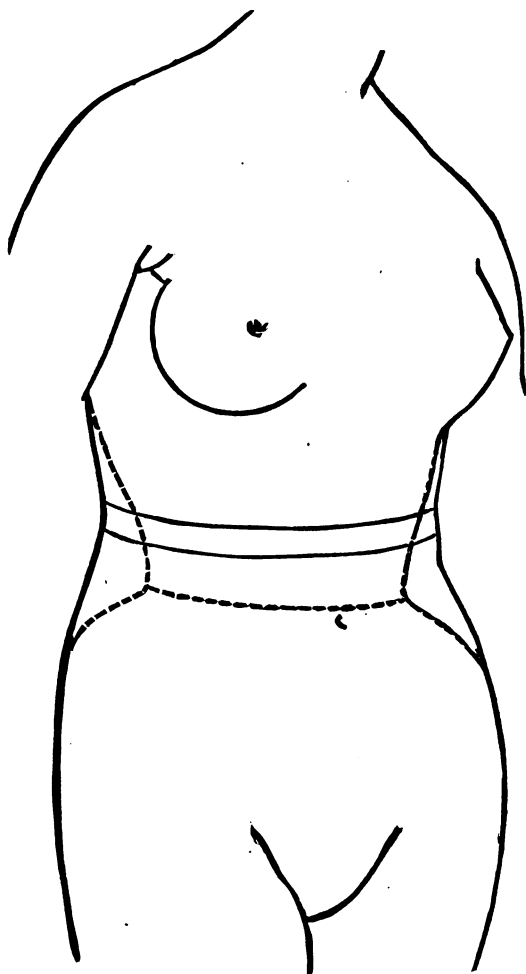
Fig. 2

Fig 3.

statuary; the true waist line is shown by the belt. The dotted lines indicate the narrowing and lengthening of the waist by pressure at the sides and downward. We not unfrequently find a long waist, measuring at the bottom twenty or twenty-two inches, when the full shoulders and hips say plainly that twenty-five or thirty inches would be the natural proportions at the true waist line.

A young, growing miss puts on her corsets, and then adjust the skirts of her clothing by five or six bands, all fastened, unsupported, about the waist; this burden, by actually tested weight, sometimes reaches six, eight, and ten pounds. This weight of clothing, with or without corsets, fastened about the soft, yielding walls of the trunk, is often pushed and pulled down as far as possible. This, with the ever-present force of gravitation, soon drags everything before it that can yield. We cannot wonder that, with such dress, walking, horseback-riding, or ordinary household employments, and going up and down stairs, not only fatigue the wearer to exhaustion, but cause real injury. Falling of the bowels, and displacement of the pelvic organs, bring as their sure consequences local congestion, and a train of so-called diseases of women, disordered circulation, debility, and general ill health. Add to such a method of dress, hard physical labor, a sedentary life indoors, bad dietetic habits, inducing habitual constipation, and you have no trivial source of feebleness. I have again and again found women harnessed with an internal and external supporter, when the clothing was dragging downward from

gravitation alone, with fourfold the sustaining power of the so-called "supporters." A woman can sacrifice one half the power and value of the muscles of the trunk, and one-third of her general muscular activity, from badly adjusted dress alone. Often, for years before marriage, even from childhood, such a foundation has been laid, slowly but surely, for those ailments peculiar to women, so that where unusual strain or muscular exertion — maternity, a miscarriage, or the endurance of more than ordinary fatigue — comes, the strained muscles give way. It is from causes such as these that many weaknesses, so often unjustly attributed to maternity, arise. The design of dress is, first, comfort and protection, then adornment; and when it is a source of disease, instead of a means of defence, it should become a matter of practical education until all women carry the entire weight of their clothing from their shoulders, wear it equally and naturally distributed, and retain the power of full respiration. With weakness of the muscles and displacement of the organs of the abdomen and pelvis, there is also loss of power to expand the lower half of the lungs. Filling the lungs to the bottom moves the stomach and bowels by depressing the diaphragm or floor of the chest, which is called abdominal breathing. This full respiration has been so far lost, in our own and some European countries, that one French physiologist gravely tells us that women were made to breathe with the upper portion of the lungs only, and that full respiration would disturb the fragile structures of the abdomen and

pelvis. There is no greater necessity for full abdominal breathing in any living creature than with women, and I have never seen this useful work better done than by girls, and women of all ages, when they were not restricted by dress, and made good use of their natural power. The free use of the abdominal muscles is essential to good breathing, which can be only partial when they are weak and relaxed. The bones in the corset, and bands about the waist, as well as the weight dragging from them, press downward upon the flexible abdominal walls, holding them, when sitting, with such firmness that the diaphragm is almost wholly restrained in its movement downward. I have seen many women who, in their best efforts to breathe, did not move the abdomen perceptibly, and, when this is the case, the individual breathes with the upper half of the lungs only. It is not difficult to see that the use of the upper half of two lungs is equal to but one entire lung, and though persons can live with but one lung in use, we do not predict for them a very healthful or vigorous life. Respiration limited to one half, or even three fourths of the natural lung capacity, is necessarily an added source of debility to invalids suffering from serious malpositions of the abdominal and pelvic viscera. With women, equal distribution of the clothing is even more important than with men. In their dress, the feet are not usually well protected, although they require to be clothed more warmly than any other part of the body, for the coldest stratum of air is

always about them. Chilling of the feet and legs drives the blood to the pelvis, abdomen, chest, or head as powerfully as any influence I know in causing congestion. In climates where the average temperature is half the time, in winter, below freezing, all persons, women especially, should wear, over the cotton hose worn in summer, a pair of good woollen hose as warm as can be found. The cotton hose beneath are essential, as they absorb moisture, and can be changed so as to obviate the dampness of feet which is so trying with some persons. Warm shoes should also be worn, and not changed for slippers all the winter through, except to move about in a warm room. Warm clothing of the feet is a protection from congestion in all localities where the individual is weakest. Too many thicknesses of clothing are sometimes worn by ladies from the waist belt over the lower portion of the trunk, consisting of five or six folds of material over the lower half of the spine, pelvis, and abdomen, which induce undue heat in that portion of the body. The custom of wearing heavy folds of chamois skin upon the front of the chest does not afford half the defence to those having weak lungs that is given by the proper clothing of the feet. There are no "chest-protectors" extant like those worn upon the feet. I would call the attention of all women to the style of undergarment planned so as to clothe every part of the body equally. In winter, an entire cotton garment next the skin, covered by an all-wool flannel of the same style, worn over it, is of great advantage in the way of warmth and pro-

tection, as it secures two warm air-chambers about the body, beneath the garments. The flannel, when worn next the skin, soon becomes encrusted with its debris, and is then not cleanly, but when worn outside a cotton garment it does not require so frequent washing. Every mother and care-taker of girls should make themselves acquainted with these decided improvements in the dress of women; as much of the suffering of girls at fourteen would be saved by warm and equal clothing of the extremities in early life.

Constant study, without sufficient out-door life and general physical development, is unfavorable in the extreme to women. I had, not long since, a patient of nineteen, a daughter of Prof. —, who began to show epileptic symptoms. She was tall, slight, anæmic, and very nervous; the brain absorbing, in its undue activity, the strength that was necessary to keep up the physical functions. In addition to needful medical directions, a measurably active life in the open air, deep respiration, a dress lifting all pressure from the abdomen, and a diet generous but not stimulating, was enjoined. An hour only of reading or study, and an hour of violin practice, of which she was very fond, was the extent of mental employment allowed, other than that associated with physical activity. Eight hours of rest at night, and one of absolute quiet at noon, were important items also in her list of directions. In seven months she became, to my surprise, a ruddy, almost buxom-looking miss, with bright eyes, and

weighing full twenty-five pounds more than when I first saw her. "I am very well," she replied to my inquiries, "but I have been doing some things you may not approve. You gave me permission to ride horseback as I grew stronger, so I teased my grandfather to let me ride the horse before the cultivator upon the farm. I enjoyed it very much, and after a time rode nearly all day. I then persuaded him to allow me to ride upon the mower and reaper, and I did not find it any harder than horseback riding. I was lame all over at first, but grew better all the time." The most careful review of her condition revealed only improvement, and there is no reason why she may not remain in good health if she lives properly, giving the brain and body each its due share of innervation. Medical treatment, without a change in all her life habits, would have failed to relieve her. Failure to make the best of the Creator's gifts renders us unworthy of them, and when we sacrifice such valuable ones as health and vigor, for self-gratification or pride, we barter pure gold for tinsel.

The controlled appetite, simple yet healthful dietetic habits, with respiratory activity, either in rest or exercise, are vital cosmetics. Women should dress rationally, letting every ounce of weight be sustained by the shoulders, and should be adorned, not made hideous, with modest apparel, for no woman is so strong that she can afford to sacrifice a tithe of her health to satisfy the most imperious demands of fashion. Faithful maintenance of bodily

health is as much a woman's duty as to speak the truth.

Next to physical vigor comes the question of education. A nation will stand or fall with its mothers and sisters, and we are glad to see them widely intelligent, and strong in all integrity, so that they may cherish our homes, and the fathers and brothers to whom their earliest ministrations are to be given. This alone will prepare women to be wives; but in your practical training and intellectual culture, prepare yourself to marry a poor young man and to seek life's best gifts together, for more than three-fourths of our young women must marry young men who have little to begin with, but education, business-training, and integrity, which should be the first requisites. This fact, and the truth that no one is exempt from reverses, should prompt every young woman to fit herself, whether she marries or not, for any possible exigency which may arise. A practical home-training in the care of children in health or sickness, and in the conduct of a household, is needful for any young woman. But this is not enough; for every girl should be taught in some department of skilled labor, not only for the practical development of her powers of usefulness, but that she may be measurably self-dependent in case of reverses. Millinery, dressmaking, a thorough training in vocal and instrumental music, a year or two of experience as book-keeper or accountant, two years of training in one of our hospital schools for nurses, the thorough mastering of one language, or the principles of elocution,

the perfecting of a talent for sketching or painting, are departments of useful work for women.

Women in rural life can find appropriate occupation in improving the varieties of our wild berries and the edible plants, which should enter more largely into our common dietetic regimen, the culture of the grape, the care of all small fruits, and much of the work in a greenhouse or apiary; and horticulture may be of great advantage to the physical health of girls and women, and bring reasonable remuneration.

No matter how high the position socially which our daughters occupy, they need training in practical use of their faculties, as well as our sons. Physical labor is essential to both, for without such personal experience our boys and girls are likely to become helpless dependents, instead of useful workers in life's great harvest-field. I can see no reason, if no higher duty claims her service, why a sister may not fill a clerkship beside her brother, act as a copyist for her father, or as his bookkeeper and trusted assistant, or lift many a care from his shoulders, at least in the management of the home accounts.

Training others in the simpler details of nursing among the sick poor, after a personal practical training, is a work worthy a nobly born woman, — one not less useful or honorable than that of the physician himself; and in the large proportion of our homes everywhere, such teaching of mothers and daughters is much needed.

In one of the numbers of the London "Lancet," I

noticed a grave objection to the admission of English young women to responsible positions in the dispensing department of pharmaceutical establishments, because they were such inveterate talkers. Could not this redundant gift be turned to good account, both in England and in our own land, where there is so much teaching needed? It is the part of individual and national wisdom to utilize waste power, and surely there is no community or neighborhood which would not be improved by the teaching of a good true woman in all the better ways of living, physically and spiritually, which are a part of woman's educational province. Here is a wide field for occupation, and I see no reason why women may not be aided and authorized in such work, by a thorough medical education. No woman for this reason would be a less useful teacher, matron, or care-taker of girls or lads in our reformatories or penitentiaries. I am sure such are needed in all our prisons for women, in the women's departments of insane asylums, in our retreats for degraded women, and in public hospitals. No woman after such experience would be less useful in her home as wife or mother.

The work of medical practice is a life-long service, involving the greatest trusts and demanding the best energies of those who assume its responsibilities. I do not think this work compatible with the highest fulfilment of the duties of marriage and motherhood, but if intelligent and noble women lay aside all else, and devote themselves to the care

of sick women and children, aiding in building happier homes and a higher state of society, all should bid them God speed.

MOTIVES LEADING TO MARRIAGE.

The duty of woman to marry is exactly equal to that of her brother, and marriage in either, for money or position, without natural fitness or true affection, is perjury. I would urge earnestly that no woman marry where money is the deciding motive. When you would not, could not, marry the man if everything of position and monetary resource was swept away and only individual worth and integrity remained, with hope of bare competence, do not take marriage vows upon you. If you marry a young man who is a fast liver, a moderate drinker, a gambler, debauched or loose in life, dishonest or idle, no matter how pure or generous your motive, you are risking all your earthly happiness. If such an one tells you (as all such lovers do) a thousand times that you are the good angel upon whom his eternal destiny hangs, — that sure destruction will be his fate if rejected, — the poor fellow, deceived and deceiving, speaks falsely; and if he goes down without you, be sure it would have been no better, but far worse, had your destiny and that of your children been linked with his. There is but one Saviour. You are not that one, and if you cannot before marriage lead your lover to Him for redemption, you cannot do it afterwards. You can wait, being patient for years even, but you must not blight your children or their home by choosing for

them a degraded father. If you marry a man who debases himself by licentiousness, he is not going to love or treat you any better than he does himself. If it is needful that your brother ascertain the character of the one who is to be the presiding genius of his home, it is no less necessary for you to know assuredly the general character and standing of the man who seeks you for a wife. Do not permit yourself to be interested, to love at all, till you are assured here. Your father, brother, or some reliable male friend, must be your guide, not your feelings, which may prove no better than the *ignis fatuus* leading the benighted traveller to his death. I have never, in a wide range of experience, known a runaway match, or an obstinate unfilial marriage against the advice of friends, to result in a happy home, but I have known many result in disordered, unhappy ones.

Do not marry a man, however worthy or honorable, whose presence or whose near approach brings recoil or aversion. If the feeling lingers or increases upon more intimate acquaintance, tell him of it frankly, for it is God's voice in nature, forbidding marriage, so do not disregard it. This instinctive feeling is generally much stronger in women than in men; for in this, as in many things of highest moment, the decisions lie with woman. You can live usefully, and far more happily, unmarried, than in a false or unworthy marriage.

CHAPTER VII.

PREPARATION FOR MARRIAGE — ADVICE TO MEN.

No more honorable intention can enter or find place in your thought than preparation for marriage; for its far-reaching results, hallowed associations, and the elevating companionship of home and family, include all the requisite possibilities of a noble life. There is not a thought of its unperverted relations that is not as pure as the gift of immortality to man, which is its true design. There is no place of usefulness, trust, or honor in our world, which does not require a fitness which can only be attained by preparation. Men demand it in the lawyer, physician, or statesman to whom they entrust their interests; and the heir to a throne is not more in need of suitable preparation than man is for the kingdom of his household. If to-day you are the means of degradation to any with whom you are associated, whether man or woman, by trifling with the creative trust for momentary self-gratification, you are not making the necessary preparation for marriage, but are sowing, with your "wild oats," seeds of sorrow and bitterness, the harvest of which you will not only reap, but must sit and eat with your wife and children, upon whom you will bring needless suffering. Do not look to

marriage as the place of cure for your diseases of soul or body, for it was not intended as a lazaret-house, but should be rather the altar to which you should bring every moral and physical perfection possible for you to attain, for only thus will marriage be a blessing to you and all concerned. There is no curable malady which cannot be remedied before as well as after marriage. The error that marriage cures the diseased habits and conditions of sexual life, sometimes indorsed by physicians, is a vital one, for, unless they are overcome previously, they go on in marriage, visiting upon children the actual mental and physical states of their fathers and mothers. A licentious or diseased man is no more fit for a father than a licentious or diseased woman is fit for a mother. The Creator places them everywhere side by side, and judges both alike.

Let your first step in preparation for marriage be taken from the earliest inception of manly instincts. It should always be kept in mind that the genesic forces of manhood are having their true creative exercise when they are at rest, and their reserved energies are, by reabsorption of the germ cells, quietly nourishing the brain and nerves. Nature cares always for any healthful redundancy of the genesic secretion, and if good health is maintained, you will need give this function no more thought than to the heart, lungs, or stomach. To this end avoid all habits which induce and perpetuate nervous irritability; for vigor, either general or local, diminishes just in proportion as an excitable, unresting condition

increases. Turbulent, lascivious thought is not *rest* of these forces any more than positive physical irritation of the organs is rest; for such thought keeps the brain, nervous system, and procreative organs constantly fretted. Leave the sexual power to its needed up-building of body and brain, till you are called to its highest exercise in marriage and parentage. All dissipation, the use of alcoholic stimulants and tobacco, and even the inordinate use of tea, coffee, and condiments, foster irritability of nerve and genetic excitability. All vicious reading has a like tendency, and even excessive study, especially with confinement in hot, close rooms, or in a recumbent position, greatly increases it with some temperaments. Those thus affected should spend some hours daily in active, out-door exercise. If, through bad habits or disease, the power of sexual control is lost, reliable medical advice should be sought and followed carefully; but all else will avail nothing unless you break away wholly from all evil associations, and seek new life for body and soul. If you have been held in bondage to them hitherto, remember it has been your own free choice, and by such a course of life you are squandering much of this important life-force, which, if reserved and properly directed, would enable you to attain far greater success in whatever occupation or profession you may choose in life.

In thinking of marriage, habitually look forward to its possible and probable results to others whose interests are as precious as your own, and whose

happiness you have the power to make doubly blest or to greatly mar. To marry with any thought or understanding but to have a family of healthy children is to lay aside the great design of marriage, and by thus trying to merge it in a mere matter of comfort, convenience, or self-gratification, you place a wife in an unhealthful position, and render your own hard and unnatural.

Next in importance to your own well-regulated manhood comes the choice of the mother of your children, and in this too much care cannot be exercised. Precious and worthy of all honor as the sexual magnetism is in man and woman, it must never have blind or unlimited sway, but should be supplemented with all those qualities of native capability and cultivated habit which you require in wife and children, or all this so-called love will not bring domestic happiness. As the mother, as well as yourself, determines the character of your child, look well to her habits, and do not for a moment cherish the delusion, so common to men, that love for you will change one who is disorderly or a termagant in her own home, into a wise and gentle mother in yours. I have seen this experiment tried bravely a score of times, but failure was the usual result. To secure the most favorable acquaintance, let your visits be honorable and open with the family of the lady you are interested in, and never very late at night. This most hazardous custom, never permitted in Europe, and justly deprecated by many of the best people to-day in our own country, undoubtedly tends far more

to rouse passional excitement than to further that personal knowledge of character so essential to those about to enter the marriage relation.

It is far better to make no other engagement, other than honest friendly understanding, till a short time previous to marriage, leaving the way open for the fullest testing of mutual friendship and freedom of acquaintance to both parties, till no doubt can arise as to the fitness of their union; and if unfitness is discerned, even at the last hour, it is better to meet it honestly and openly, at whatever cost, than to assume false vows.

EARLY MARRIAGES.

Many philanthropists commend early marriages as a means of preventing evil associations, from twenty to twenty-three in men, and seventeen to twenty in women. If there is possible in such marriages any conscientious or enforced restraint upon each other, they are better than reckless, vicious living, but not desirable otherwise. Immature bodies or brains cannot afford the loss of power caused by a precocious, and, at best, imperfect paternity. The bony framework and the brain do not reach mature growth before twenty-five or twenty-six years. If vigor is wanting, and development is slow, a year or two additional is desirable for the work of consolidation. With women who have married at sixteen, or even eighteen, we find ever after a limitation of cerebral vigor, often not at all in keeping with a fully developed physical frame. Child-wives, chosen as toys,

are likely to become, in the natural wear and tear of life, broken toys, which are hard to mend and keep mended. No man is kind to the woman he selects to be the mother of his children, if he places upon her the duties of a wife before twenty-two or twenty-four years, and, if not vigorous, a year or two later is more desirable. Love for her, as well as his own future happiness, should lead him to wait for her; and if she seeks to grow strong, and better prepared for marriage, for his sake, he will be doubly rewarded for waiting.

DISPARITY IN AGE.

No man should marry a woman more than two or three years his senior, and only then for every good reason of fitness, mental and physical; for he cannot know, in early life, how much he may desire children later, and from forty-five to fifty-five he may have his finest children if married to a wife of suitable age. The natural difference in the attainment of the age of puberty, in boys and girls of varying temperaments in our climate, is only a year or two, — a plain indication that much disparity in years, in marriage, was not the intended order.

If the husband is five or seven years his wife's senior, and the children are born at the fullest maturity of the parents, the youngest child in the family will have nearly or quite reached majority when the father is seventy, and it is only a fair assumption of a father's obligation that he should be the intelligent guide and counsellor of his children to that age.

After fifty-five or sixty years of age, at the latest, even in the most vigorous man, the creative office should be relinquished, as it cannot longer be *perfectly* fulfilled. Great disparity of age in marriage is a misfortune to both parents and children. A lady, the wife of a gentleman of wealth and position, was twenty-two years younger than her husband, being fifty-five when her husband was seventy-seven years of age; the children, a son and daughter, ten and thirteen. The father was in good health, fond of his children and wife, and enjoyed them, if undisturbed, in the quiet of his home; but young society, the active sports of youth, and their care and training, were wearisome to him at that advanced age, so their care fell upon the mother, who was obliged to keep the children from giving him annoyance. Though both parents were most excellent people, belonging to the higher types of manhood and womanhood, the mother said, frankly, "I have a most worthy, noble husband; no one could be kinder than he has been; yet I would not advise any one to marry where there is great disparity in age, as there is something so unnatural about it." If God's order in nature is closely followed, it will be found by far the wisest way. Where there is great difference in age, sexual revulsion and antagonism is the sure consequence to the younger, whether man or woman, and this is but an instinctive protest against an unnatural and unfit alliance. An old man who marries a young wife cannot make her happy with all the gold he can place at her feet, and she must be, at best, the

mother of children of enfeebled vitality, or avoid maternity altogether; either, in itself, being a great wrong.

There is no plan in nature wiser than that which has fixed the wonderful results of creative power, both in its true and perverted exercise. The potent and universal dominion of sexual love is seen and acknowledged everywhere, both in its exalting and baleful influences. Unwise and sensual marriages, unhappy homes, broken hearts, and moral wrecks, are known to every one. The horrible lessons from criminal records show, from generation to generation, not only the entailment of pauperism and vagrancy, but of villainy and vice in every form, which have been inherited and cultivated characteristics of the parents, and with these, necessarily, all the wretchedness and degradation which are the natural consequences of crime. In all this train of misery we find the working of sexual love without law, save that of self-gratification. In their twofold organization, abundant provision has been made, not only against the deterioration and degradation of mankind, but for almost unlimited elevation to the fairest types of manhood and womanhood the world has ever known.

Subjection of sexual love to the law of God in nature, as truly interpreted in the Decalogue and in our Saviour's teachings, is alone the secret of its power for good in each individual life, in every family, and in all the life of nations.

If the truths I have tried to state so simply shall aid some, even in the humblest walks of life, to the

better fulfilment of the sacred duties of father and mother, both in the bestowal of existence, and in educating their children so to guard the creative trust that not one dishonorable or vile descendant shall be found in all their posterity, I shall be deeply grateful.

CHAPTER VIII.

ANSWERS TO QUERIES.

I TAKE the opportunity given me in the issue of the present edition to reply to the following inquiries:—

“An eminent French physiologist, and some occupying high places in our own country, have practically endorsed daily repetition of the procreative act in marriage. How do you reconcile this opinion with your position?”

I cannot attempt to reconcile truth and falsehood. I am sure no one would willingly assume the results that would follow the practical adoption of such teaching in any home. Refer to page 44, Chap. VI.

If such parents have great vigor, children may be given them, but they can receive only the remnants of their parents' vitality.

In the case of one wife six miscarriages occurred between the ages of eighteen and twenty-four years, when she obtained a divorce upon the just ground of adultery. The vigorous girl of eighteen remains to-day, after thirty years of feebleness, a nervous and physical wreck.

Another wife, now fifty years of age, has had fourteen miscarriages, one child which died in infancy, and one child now living having no moral or physical stamina.

Both parents in this instance were of good native constitution, the mother a noble woman who has given her life to protect others from the baleful influence of a profligate husband and father.

Another, the wife of a Christian minister, had six miscarriages, and at thirty-six years of age was so much diseased that motherhood became an impossibility.

These and many similar cases have come under my own observation, solely from the cause stated in the above inquiry. We can but feel grateful when no children are given in such a marriage.

The common sequence of such a life, and one most just, is the form of a local paralysis, termed impotence, often accompanied by an insane excitability affecting the brain and spine, known as Satyriasis in men, and Nymphomania in women.

No enemy could wish upon his most hated victim a more awful revenge than the gnawing of this insatiate sexual appetite, which every indulgence, in thought or act, fans only to a fiercer flame.

In one home, where the excess of the parents did not nearly reach that stated above, the only child of a family of six born equal to either parent received the gift of life during the visit of the father at home for a few days, after three months' absence, followed directly by another absence of several months.

Where marriage has taken place between men and women who have lived recklessly and adulterously before marriage, followed, as such lives are almost certainly, by excess in the marital relation, I have

never seen a well born child. Predominance of all the passions over conscience and intellect, depressed vitality, and limited mental calibre are their pitiable but sure inheritance.

“What would be your advice to a husband or wife who finds the one married is a sufferer from constant sexual excitement, and uncontrolled indulgence, when the feeling of revulsion and disgust makes the condition unendurable to the other party?”

The mania, for such the above-described condition is, may occur in man or woman. It must come at once under the direction of some trustworthy physician and healthful conditions and habits mutually assented to.

To the sufferer from such a union I must answer, Remain where you are, and bravely do the best you can. If it is possible to quarantine the destructive influence to the sacred precincts of home, it is unquestionably best, although that home and its children are blighted. The great Lawgiver's decision, to grant divorce only when the adulterous life overleapt the bounds of a Christian marriage, is as just as can be made for our guidance where so much of wrong and human imperfection exists.

The reply almost invariably given to the above advice is, “It is not, cannot be right to permit or endure the wrong that destroys the dearest and most precious home interests.”

I acknowledge that nothing can justify or make right the crime of marital excesses, and that the sacrifice of a pure and perfect parentage is the highest

that the princely or humble home can ever know. Still it is better that one home be the bearer of the curse than that the ravening of insane and uncontrolled sexual appetite should devour the souls and bodies of the many men and women who may found healthful, happy homes and become parents, whose genesic purity and integrity is their highest honor, their children's priceless heritage, their personal and national glory.

No hero soldier, giving his life on the field of battle, no martyr deserves a richer crown than the man or woman (to whose sad lot it falls in honorable marriage) who thus holds at bay the awful scourge of a life of unbridled licentiousness.

“Is not the indulgence of sexual desire as essential to the health of men and women as that of the appetite for food?”

The necessity of taking food looks to the preservation of our personal lives. Indulgence in the creative instinct is not necessary to the happy and perfect preservation of human life, and only healthful as it is exercised or held so as to give the highest life to children.

It is a truth known to every one who holds conscious possession of the creative trust, that cherished thoughts, feelings, and purposes have mighty power to move the vital current through brain and spine to the procreative organs — and to reverse these movements.

This indicates the necessity of knowing and thinking the truth as it is physiologically, and

as taught by our Saviour, for they harmonize perfectly.

The genesic feeling and the appetite for food are often compared, but never justly.

In indulging the appetite for food, only that is right which builds and repairs the human body most perfectly and happily ; that which injures it is abuse and wrong.

In the sexual appetite, that direction of it which builds most happily and perfectly a new life in a Christian marriage is clearly the design of the kindest of Fathers and the best of friends.

Any mental or physical action of this power which prevents the fulfilment of this design is an abuse, a wrong as disastrous to the highest health and happiness of the parent as to the child it was designed only to bless.

These truths are so self-evident from the simplest interpretation of natural law, so clearly urged by the teaching of Christianity, that any conflicting theories of so-called medical or social science must be seen by any fair mind to be false and untenable.

